

Light of Truth.

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

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Written for the LIGHT OF TRUTH.

A NATIONAL CONVENTION AT CHICAGO, SEPTEMBER 27, 28, AND 29.

TO EVERY SPIRITUALIST, LECTURER, MEDIUM, AND SOCIETY
IN THE UNITED STATES.

It is our bounden duty to recognize, the situation of the vast number of believers in Spiritualism and the fact that we are now a distinctive class of society without proper organization, the subjects of constant abuse, misrepresentation, and vilification, and this condition, it is plainly evident, is by reason of our neglect in attention to complete business methods in the conduct of our affairs.

Organization means association, and this begets power, which is the summit of human ambition. If local associations are beneficial to a limited extent in promoting our ends and consequent happiness, then it is clear that a national association must be advantageous in the highest degree. Our brethren of all sects as well as all moral and scientific bodies and the great commercial world have fully recognized the principle that association gives greater security as well as power. It is for these reasons we appeal to every Spiritualist in the land to unite in this earnest endeavor to increase the power that now lies within us to enlighten the world from the standpoint of knowledge which we possess.

Having in view the lessons of the past, we now consider the time has arrived for the Spiritualists of this country to assemble by delegated representatives in the city of Chicago, Ill., September 27, 28, and 29th of the present year, for the purpose of organizing a strong and permanent national association and secure to themselves all the safeguards that may be guaranteed in this manner and compel, by the world at large, a due respect for the belief we hold of the present and hereafter, and the relations existing between the two spheres.

In order that inharmonious may not mar the proceedings of the convention, we propose to recommend that rules be adopted to prevent the time from being absorbed by discussion that is not pertinent to the object of the call, and that it be devoted exclusively to the matter of organization, the proper formation of a national executive committee with sub-committees on all important subjects, such as legislation, permanent organization, lecturers, mediums, finance, etc., and use all such means for the protection of our preachers or lecturers and mediums as may be considered necessary to their welfare.

To this end every Spiritualist, lecturer, medium, and society should feel under obligations to make this great effort a success and see that their society participates in its deliberations and decisions. Delegates should be selected from the class of thorough business men and women who will come together with the definite object for which this call is issued. Already delegates are being chosen, and we rejoice that they are of the class from whom we may expect large results. We shall have a convention, such as will conserve the happiness of all Spiritualists, and be the initiative of the great world conventions, which must, in the course of events, result herefrom.

The officers of each and every society in the United States are requested to enter into immediate correspondence with us and we will promptly send full instructions and advice relative to the selection of delegates or alternates, and interrogatories for important information which it is desirable for us to obtain.

Where societies find it impossible to send delegates by reason of great distance or heavy expense, the usual course will be allowed in sending alternates or proxies. It is desired to secure an attendance of at least two hundred and fifty, and from that number to three hundred and fifty delegates in accord with our plans. To provide for this we have apportioned as nearly as possible the number of delegates for the number of members of each society, allowing one for each fifty, and one additional for each fractional part above that number, also one delegate for all where the number does not amount to fifty. Where societies have discontinued their services for the Summer we have special instructions to meet the emergency.

The president or secretary of each and every society of a spiritual nature, under whatever name, should lose no time in communicating with us, as it is important that the work should be most vigorously pressed, and it is the duty of each and all to co-operate to the fullest extent to make this movement successful in the highest degree.

Delegates as fast as selected should report their names and addresses to the corresponding secretary for record.

Also officers are requested to send in answers to our interrogatories which will be sent to all on application.

The hall selected for the convention is situated at number 77 Thirty-first Street, Chicago, Ill. It is commodious with all the improvements, and is capable of seating one thousand and two hundred. It is in a central location and easily accessible to the World's Fair.

Many who now contemplate a visit to the Fair are solicited to conform the time to that of our convention and thus combine business with pleasure.

For any further information address the corresponding secretary.

Washington, D. C.

MILAN C. EDSON,
THEO. J. MAYER,
O. W. HUMPHREY,
HENRY STEINBERG,
ROBT. A. DIMMICK.

Committee.

NOTES.

Assist us and give an impetus to the cause of Spiritualism. Do not rest your part of the burden on others. Let us emulate those whose religion is far in the background. Cohesion is the universal principle to beget an increased power. Cast aside selfishness to enlighten the world. We may educate one another by comparison of experience. Let no one imagine he or she knows it all. Such persons exist. A national association will enable us to learn of each other. We may find new developments more effectively. Mediums will certainly reap advantage who are true to themselves. Lecturers will be benefited to a large amount yearly. Spiritualism will be exalted in the estimation of the world.

INTERROGATORIES.

State the name of your society. Names and addresses of officers. Number of members. Average attendance. Is your society chartered? Are you holding service? How often do you meet? When do you discontinue service? When do you recommence service? Will you send delegates to our national convention? If not able, state the reasons. Are you not in favor of such a national convention? Can you now give us the names of those who will represent your society as delegates? If so, please furnish names and addresses.

Written for the LIGHT OF TRUTH.

SONGS AND HYMNS THAT LIVE.

JAMES G. CLARK.

To day a letter came to me from some friends in Illinois, saying: "We attended the Baptist Church this morning and the choir sang, for a closing piece, your beautiful quartet, 'The Unseen City.'" I only claim credit for the music of the song referred to by my friend.

"It was many and many years ago," while giving concerts in Cattaraugus County, N. Y., where, by the way, my noble friend, Lyman C. Howe, was born, and near where he still lives—that I first saw the walls of the "unseen city." I had given a concert the night before in the lovely, hill-flanked village of Little Valley. I had just had breakfast and was in the reading-room and office of the hotel looking over the newspapers, when suddenly my eyes caught these words at the head of a column in the *Banner of Light*:

THE UNSEEN CITY.
EMMA TUTTLE.

I think of a city I have not seen
Except in my hours of dreaming,
Where the feet of mortals have never been
To darken its soft, soft gleaming;
A glimmer of pearl and a glint of gold,
And a breath from the souls of roses,
And glory and beauty all untold
Steal over my calm repose.

I think of that city, for, oh! how oft
My heart has been wrung at parting:
With friends all pale, who, with foot falls soft,
To its airy heights were starting;
I see them again in their radiant white
In the blue, blue distance dwelling;
And I hear their praises in calm delight
Come down on the breezes swelling.

That beautiful city is home to me,
My loved ones are going thither,
And those who already have crossed the sea
Are calling, "come hither, hither!"
The tender eyes that I worshipped here
From the golden heights behold me,
And their songs entrance my raptured ear
When the wings of slumber fold me.

Before I had read the last line the song had set itself to music that is so perfectly fitted to the words that no other composer has ever attempted to write a melody for the same poem. Mrs. Tuttle has written several other exquisite lyrics to which I have wedded melodies, including "Claribel," "Emma Claire," etc., but I think "The Unseen City" her most perfect song. It has the peculiar and undefinable quality of immortality possessed by a chosen few songs which are begotten in the higher spiritual altitudes, and which flow downward into words, irresistibly, and because the writers who give them expression, can not suppress them if they would without feeling a sense of spiritual loss if not injustice. Instead of being "written for music"—like much of the juiceless trash that goes into "gospel and Sunday school" hymn-books—it was itself music in search of form and embodiment.

I doubt if Mrs. Tuttle herself realized when writing it that she was giving birth to a song. Some of the best and most enduring of the old-time hymns—such as "Rock of Ages," and "Jesus, Lover of my Soul," have reached the high water mark of orthodox hymnology, because, in the highest and most fitting phrase and figure possible, they have indicated "refuge" and safety from impending disaster and despair. While these hymns have been and still are, and will be for some time to come, the source of inspiration and comfort to millions of hearts, they must, nevertheless, "decrease," while songs like "The Unseen City" and "Nearer, my God, to Thee," will "increase," because the latter contain no suggestions of despair and death.

"Nearer, my God, to Thee" will endure as the most satisfactory voicing of an aspiration that forgets, and arises above the "dead past" ever framed in human language. "The Unseen City" will live with it as the most perfect hint and suggestion of the joy and completeness of the soul's final inheritance. In reading it or in hearing it sung, one can say in the perfect phrase of another gifted writer:

"I only saw, as travelers see
From some far height—a passing glance—
How fair that after life may be
With love the soul's inheritance."

This is why one never tire of "The Unseen City." If Emma Tuttle had never written another poem, this one lyric alone would have endeared her name to generations yet unborn. I learn that Mrs. Tuttle is to revive and republish the "Lyceum Guide," the best work ever produced in the interest of "the children and lyceum," and the plates of which, were, unfortunately, destroyed some years ago in the Boston fire. There never was so great a demand for such a work as at present. When the newly risen "Guide" appears I trust that "The Unseen City" will be included in its contents.

Written for the LIGHT OF TRUTH.

RAOY RIPPLES FROM CASSADAGA.

LYMAN C. HOWE.

J. W. Colville is the intellectual attraction at Lily Dale until camp begins. He is a remarkable genius. His lectures are at once edifying and instructive. He is broad and generous in his interpretations of nature and human life. His grasp is phenomenal, and he seems unconscious of self, simple as a child, and kind to all. To-day—June 25th—he out-Colville Colville. Prof. Barrett gave him for the morning subject, "The ideal is the only real." He painted the ideal in varying hues attractive to aspiring minds, and urged the embodiment of the best ideals in practical life. He would think his ministrations useless if he could not think and talk better than he could exemplify in bodily life. The ideal is a constant buoy to our dragging tendencies and undeveloped natures. In the afternoon several subjects were given, all of which were treated in a masterly style. Among them were, "Why was the world created?" "What of Obsession?" "Monism," etc. He negated the idea of evil obsession. It was a theological dogma hatched by the Catholic Church. It is mistaken interpretation of disease. We should believe in the good and look for it, and ignore the evil and it will cease to annoy. But even the Catholic Church, which believes in evil as well as good—devil as well as God—teaches that the angels of light outnumber the angels of darkness. If there are hosts of evil spirits there are innumerable multitudes more that are illuminated with ineffable glory and the power of goodness.

But the speaker urged that God only is, and God is wholly good. If there is an infinite God there is no devil; if there is a devil there is no God. There can be but one ruling power in the universe. The urged self-dependence and self-trust. He claimed that we need not submit to any thing that we do not want. The motto of graceful submission to the inevitable he repudiated. We can have what we want, and make our own destiny. (This assumption would hardly fulfil with a Russian Jew under the government ban. It would not appeal with axiomatic force to Galileo, when on his knees before his relentless judges, he was compelled to forswear the truth or suffer untold agonies until death should liberate his spirit. It would sound absurd to a born slave, who goes to his daily task under the driver's whip, with aching heart and bleeding back, with no possibility of escape, except by death. It may apply to those blessed with liberty and a good constitution; but even then it would sound like mockery to a man whose house is on fire and a wife and three children in their beds on the fourth floor, where no human aid can reach them.) The lecture was full of gems and wise wit, and would be astonishing to any one not familiar with the wonders of modern inspiration.

The day was dark and the elements were enjoying a celestial picnic amid the pyrotechnic displays of Jove and the awful music of the storm. As a consequence, the audience was small, but the speaker called it a "representative audience," and one whose education should have a salutary power of diffusing mental health to the millions in darkness. The speaker was at his very best, and his wise words and winning wit were echoed with frequent cheers. Brother J. T. Little melted the intellectual jewels into tender mists of tearful emotion by his exquisitely rendered song, sweetly attuned to the moods that mould our destiny in the laboratory of the heart.

Admirable as are the intellectual scintillations of inspired genius, the needs of human nature take root in the soil of affection; and nothing can ripen the fruits of wisdom like the sunshine of love, breathing its tearful balm upon bruised and blighted hearts, touching the magic key which unites all natures in one responsiveness, and thrills with one appeal the universal sentiment of divine and human sympathy breathing from the super-ior affections.

Music is a great educator of the emotions. The kind and quality will always awaken an echo of its own order. James G. Clark has sung more religion and spiritual reform into the hearts of the people than all the preaching of a century could inspire. Cassadaga has an ear for music, and the Northwestern Band is a great attraction, and much admired. It must be heard to be appreciated.

Dr. N. H. Eddy has announced that he would be here on or about the 15th of July. As on other occasions he will give magnetic and message treatment to suffering patients. He also makes use of electrical appliances where such is needed. His success in the past will undoubtedly warrant him renewed patronage.

Spiritualist Missionary Literature.

(To the Editor of the LIGHT OF TRUTH.)

Over three years ago I called attention through the press to the necessity which existed for a missionary fund to supply inquirers and skeptics with reliable reading matter of a spiritualistic character, and with a view to fortify the position I then took I published a letter from a gentleman whose wife had recently deceased. It was most pathetic, and the earnestness with which he pleaded for reliable information as to whether I thought they might eventually meet again "in another world," if, said he, "there be another world," showed how the almost heart-broken man yearned for reliable information. That was but a sample of many that I received from time to time from persons whom I never saw, indeed, never expected to see. Inquirers still come, and I am confident that there are thousands at this moment who would gladly welcome the affirmative answer to the question if they could only feel certain that the answer came from what they deemed reliable sources. The public need authentic and thoroughly reliable information, because, unfortunately, the idea has gone abroad that public mediums are unreliable, and we can not blame a sadly bereaved heart when it reaches out toward other sources of information.

Since the appearance of the article above referred to some gentleman, who is unknown to me, has regularly forwarded four spiritualistic papers. They have come every week for the past three years, and, of course, are intended for distribution amongst the inquiring classes. The LIGHT OF TRUTH is one of the four, and I wish through that paper to thank him and to assure him that I send them on their errand of love and mercy as fast as I receive them. The wrappers bear the postmark of New York, but that is all I know about the source from whence they come. If the gentleman will favor me with his card I shall take pleasure in thanking him more directly than I do now. The LIGHT OF TRUTH and its predecessor is and has been highly prized by those to whom I have handed it or sent it through the mails. Some, of course, to whom I have sent those papers are too poor to regularly subscribe for them, but many are not, and I trust that at least some of them have been interested and have become subscribers long before now. Indeed, I know that some are now regular subscribers who were formerly utterly opposed and darkly skeptical.

But why, Mr. Editor, is there not a missionary fund? The Spiritualists, as a class, are generous and kind, and many of them are wealthy, then why? The Unitarians, and indeed all other bodies of believers, have regular missionary committees with their chairman and vice-chairman, secretaries, etc., and an immense quantity of literary matter gets into the hands of the public through these agencies. It is not necessary to organize a Church in order to bring the consolations of Spiritualism to inquiring thousands. Spiritualism is intended to lighten the whole lump, and does not need to shrink into an insignificant and circumscribed organization in order to preserve its life or advance its tenets. That is a light which is destined to "light every man that comes into the world," and its birth was, and its growth and destiny are in higher hands than ours.

Those who inaugurated the movement and made it triumphant over organized opposition have done, and are doing, their duty, are they not now calling upon us to do ours?

On one occasion when I happened to be far out in the country I called into a poor, disorderly farm-house on the roadside, and was surprised to see a copy of a spiritual paper on the table; it was yellow with age and almost worn to ribbons. I looked at the date and found it was nearly ten years old. I inquired of the woman of the house how it came there, she said she did not know, but she had it an "awful long time," and that she liked to take it up now and then to read because, she said, "it is such beautiful reading." On inquiry I found it had traveled from house to house through the country round, everyone devouring its contents, and then pondering and speculating upon the subject it treated of. The poor people all wondered and hoped that Spiritualism might be,

true, but they didn't know what to think, they needed further information; they longed for it, but didn't know where to apply for the information they yearned after. The neighborhood was poor, and I was the means through which they obtained the regular visit of a spiritual paper. There are thousands of people in back settlements and poor neighborhoods to whom the operations of a missionary bureau would be an incomparable blessing. To me those poor, ignorant people are as dear as the residents on Fifth Avenue, and I know they are also beloved by the Infinite Father and his agents, the spirits.

But melancholy as such conditions are, I do not know that they are any more wretched than the opposite conditions. As there are some who are, in the moral sense, under-fed, there are others who are, in the moral sense, over-fed. Those need to have their ignorance removed, these to have their scholasticism removed. For, while some are not scientific enough, there are others too "scientific." I don't know but that over-education is as great an evil as under-education. "Seest thou a man wise in his own conceit, there is more hope of a fool than of him." Nevertheless, a missionary bureau might perhaps reach even these by directing them to give due weight to the affections of the heart and the intuition of the soul. He is but half a man who cultivates but one side of his being. Is there a greater murderer than he who murders sentiment?

A careful reading of such pamphlets as "The Watseka Wonder" would work other wonders. It is not sufficient to set people to thinking, they must be taught how to think, for great mistakes are made by those who are called "thinkers." Sincerity is good only when it is allied with truth, therefore, the work of the missionary is to direct people to truth first, which, when they have found it, will establish sincerity on a firm basis.

Ah, yes, I wish we had a missionary fund in the hands of judicious men and women, moral physicians who, under the directions of higher wisdom, could apply the suitable remedy to each mental and moral disease. THOS. HARDING.

Letter from Abby A. Judson.

The town of Sturgis, Mich., is a railroad center, as the Lake Shore Road and the Grand Rapids and Indiana Road cross each other here. It is a very pretty town, with neat and tasteful homes and gardens. The streets are shaded by many large trees, and the quiet beauty of the place attracts numerous visitors to this town of 3,000 inhabitants. There is a kite-shaped race-course here, and though its road is too hard for the feet of the trotters, making them sore and painful, yet those connected with the steeds try to tend them well, because on their speed depends the money which the owners and betters try to make out of them. One of their best horses, however, fell and died while running a race, owing to the improper arrangement of the harness of his neck. While men interested in races insist that they are good for horses, outsiders know that this interest is vastly increased by the hope of pecuniary gain; and those who regard the whole business, from a humane standpoint, object to the sufferings inflicted on the noble brutes by the racing system. With regard to the cow-boy race, suggested by the outrageous run last year from Vienna to Berlin, we are glad to know that it is ended, and earnestly hope that such a thing will never be repeated. The horses who took part in this long run from Nebraska to Chicago, either died from physical agony or will spend the rest of their life here in an enfeebled and crippled condition. Enlightened Spiritualism teaches humanity to "our lower brothers and sisters," and every infringement on their rights re-acts on the future condition of its perpetrator.

The Harmonial Society in Sturgis is brought into public notice by their persistence in keeping up the anniversary. Having been in existence thirty-six years, it is claimed that their little building is the oldest spiritual temple in America, though when in Sheboygan Falls last Fall, I think I heard a similar claim in regard to the Free Hall there. This Free Church in Sturgis is owned unincumbered by the Harmonial Society, though they grant the use of it every other Sunday to the Unitarian Church, of which Rev. Buckley is the pastor. The Spiritualists, as such, hold no regular public meetings, except the June anniversary; and many of the Spiritualists attend the Unitarian services. Their principal reasons for doing so are that the Unitarian Society is peculiarly assisted by the State Association; and that as they do not feel able to pay a Spiritualist speaker, they prefer to aid a "liberal" society with what money they have. They always secure the best talent available at the yearly meeting. We earnestly hope, however, that they will, during the ensuing year, hold regular Spiritualist meetings, bringing our distinctive views prominently forward on each alternating Sunday. A beginning toward this was made last Sunday, when I held two meetings in their free church, and I learn that Mr. Moulton, of Grand Rapids, is soon going to hold another meeting.

In my private opinion meetings can be sustained that will help to educate the public in our views, and that will tend to hold Spiritualists together, as such, without the constant drain of paying prominent leaders of the spiritual rostrum. This has been proved in many places, noticeably by the noble working band in Bloomington, Ill. While the Spiritualists in Sturgis and Sheboygan Falls own their own building unincumbered the society is obliged to rent their rooms in Bloomington. This they do the year round. At each meeting some one nominates a reader for the next Sunday. This reader calls something valuable from book, magazine, or newspaper, and the reading is followed by a free discussion. All are welcomed to take part by invocation, reading, recitation, remarks, or manifestations. And, as "the proof of the pudding is in the eating," the society there is growing, and intelligent outsiders are frequently drawn in, for they are sure of hearing something that will feed their intelligence. We believe that such meetings, persistently sustained, will do more for the cause than paying money constantly to trance speakers, whose controls may not be as "tests" do not always attest the truth of Spiritualism. Of course we do not now allude to our Lillies, our Baxters, our Willard J. Hulls, our Emersons, and our Tisdales. But such speakers and mediums can command prices that common societies can not often pay. And besides, they are not endowed with divine attribute of omnipresence. I hope my readers will pardon these suggestions. If we all express the thoughts that come to us, like brothers and sisters, we become better acquainted, and some thought may meet the need of some lonely worker or inquirer.

Our stay in Sturgis was a very pleasant one. The first week we spent at the house of Mrs. Peck, whose womanly traits and strength of character recall Wordsworth's delineation, "A perfect woman, nobly planned, to work, to comfort, and to command." The second week we were with Mrs. Mason, a quiet gentle worker in the cause, and her mother, who because a Spiritualist many years ago, and who, in her serene old age, is looking forward to the "home over there." We can not speak of all the friends in Sturgis, and will only allude to the special acquaintance we formed with Mrs. Buck, wife of an arisen president of the society and her children; Mr. and Mrs. Thorpe, whose home we visited; and that excellent pair, Mr. and Mrs. J. G. Waite, who worked hard in the formation of the society and the building of the church, and who have always been active supporters of all true workers. We knew these the best, because they entered heart and soul into our work for soul development. Other names are written in our heart, but some of them are not yet known to the world as Spiritualists, though they are spiritual indeed. We can not omit the name of Mrs. Rawson, the present president, whose genial aid was ever at our hand.

Such an earnest call for aid came from the North Star Camp workers that we temporarily left the work in Michigan, and are again in dear, wonderful Minneapolis, to work here for awhile, before going East and South again. So my next letter will tell you of the work in this new movement, and a later one of the older work being accomplished by the Northwestern Camp on Merrimac Island. ABBY A. JUDSON.

OUR CONTRIBUTORS.

Reported for the LIGHT OF TRUTH.

THE WONDERS OF THE NEW TESTAMENT!

REV. T. E. ALLEN,

SECRETARY OF THE AMERICAN PSYCHICAL SOCIETY.

A sermon delivered before the First Congregational Society, Unitarian
(Crahan, Mass.)

"And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it be of God, ye will not be able to overthrow them. Least haply ye be found even to be fighting against God."—Acts v, 39-40.

Perhaps no part of the New Testament has presented more difficulty to the theologian and preacher than the many accounts which, in a body, have frequently been referred to as constituting the supernaturalism of that portion of the Scriptures. It is true, that there have been views of Christian doctrine which, in a way, seemed to many to sweep away all obstacles, but such conceptions fall at once when we start upon the investigation of the great problems of religion equipped with a just appreciation of what the nature of the mind and certain principles, well established by the experience of the race and by the growth of science, demand of us would we find truth and turn aside from error.

You are all familiar in a general way with the scope of the wonders said to have been performed by Jesus and the Apostles. Let me call your attention, however, to some specific cases, taken almost at random, asking you to notice especially two aspects of the circumstances related: First, what Jesus did, and second, the effect which it had upon those about him. Mark narrates that Jesus preached for the first time in a synagogue in Capernaum. He astonishes the people because he teaches as one having authority and not as the scribes. He casts out an unclean spirit. Those who heard him were amazed and said, "What is this? a new teaching! with authority he commandeth even the unclean spirits and they obey him. And the report of him went out straightway everywhere into all the region of Galilee round about." The text does not make it clear which made the more impression, the teaching or casting out the unclean spirit, it is probable that the report which went abroad coupled them together.

Later, Jesus healed a leper, who published it widely so that he avoided the cities and people came to him from every quarter. Upon another occasion, Jesus returned to Capernaum, and the house where he stopped was so crowded that a man sick of the palsy was let down through the roof. Mark says, "And Jesus seeing their faith saith unto the sick of the palsy, son, thy sins are forgiven. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven, or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

There are four points of importance here:

1. "The scribes reasoned in their hearts." It is clear that there was no outward expression that conveyed information to Jesus through any of the recognized senses. It is said also that Jesus perceived in his spirit, which again points to the idea that his knowledge was not obtained in the ordinary manner.

2. It is said that he cured the man of the palsy.

3. The thought behind the question which Jesus asked the scribes seems, in modern phrase, to be, "The relation between the laws of God and good health is such that when you obey those laws, you are well, and when you disobey them, you commit sin, you become diseased. I have the power to restore you to health, that is, to overcome the consequences of those past violations of law, or sins, which have given you the palsy. So long, therefore, as that power is under my control or I submit myself to be the instrument through which a higher power can exercise the kind of force which can cure you, it is a matter of complete indifference whether I say 'My sins are forgiven' or 'Arise, and take up thy bed, and walk'—provided only that the healing power is exercised." In this passage there is a complete identification of the healing power with the power to forgive at least some sins, to wit, those which produced the sickness. What did the man wish when he came to Jesus? To be cured of the palsy. When Jesus said, "Arise, take up thy bed, and go unto thy house," and the man did arise, there is nothing in the passage to indicate that Jesus professed to forgive all of his sins, but rather, those which the man desired to have forgiven, whatever sins, according to the common belief of the time, must be forgiven in order to heal him.

4. It is said that the people were amazed when they saw the sick man take up his bed and walk. The deeper the impression made upon them, obviously the more they would talk about the incident and the more widely the fame of Jesus would spread through the country. "And he went forth again by the sea-side," says Mark, "and all the multitude resorted unto him, and he taught them." How much did the wonder-working of Jesus have to do with people thus flocking to hear him?

If the wonders recorded in the New Testament were all invented, then obviously they could not account for the conversion of the first few who became disciples of Jesus. Without doubt, however, the belief in the reality of the events to which, erroneously, as I believe, the term miracle has been applied, has had a powerful influence in winning converts to the Church in all ages. It is true that the claim that the working of signs and wonders affords proof that he in whose presence they occur is an exceptional being, is untenable; but, on the other hand, it was reasonable in the first century and would be equally so to-day, for one who came in contact with a wonder-worker to feel a special interest in him. If he did perform wonders, one of two things must be true; first, he was the instrument of super-mundane powers which worked through him, which powers might be expected to instruct or otherwise assist men, or second, he was one of the vanguard in the evolution of humanity, disclosing to us faculties or powers which, if they do not actually lie dormant within us, still form part of the endowment of our nature in its more complete manifestation and stand in such relation to what we now are, that we, too, can and will possess them in due time.

The attitude of the world towards wonders is something calculated to astonish one, if he can but soar above the mists of dogmatism and prejudice which surround the subject, and then approach it in the spirit of truth. Think of the inestimable value to us of our ordinary faculties, how no one would voluntarily part with any of them, and then answer me whether it be possible for man to discover anything in the earth beneath or the heaven above which can add more to his real prospective wealth than the knowledge that human nature is richer than we had formerly believed, that by the acquisition of unsuspected powers we may levy a new tax upon the universe which shall fill our treasure-house of truth almost to bursting? This is true, you will doubtless admit, and yet you may object, that we are not to assume that the

powers of the mind exceed those commonly recognized without adequate evidence granted. So far from blaming any man for not believing without evidence, my opinion is that such belief is the sign of a low development of intellect and an inferior love of truth. I commend the critical spirit. Eternal vigilance is the price of truth as well as of liberty.

What, let us now ask, have been the principal theories relative to the cures and other marvels performed by Jesus which men have accepted, forming different schools of thought?

Many of those who believe in the deity of Christ maintain that the occurrence of marvels in his presence would not prove the wondering-working power to be latent in our nature; that what is true of God, need not necessarily be true of man, and that the apostles and others who did the same things or were instruments for the same occurrences, were especially endowed or act upon by God for a great purpose. When, however, a certain period had past—the apostolic age—these wonders gradually ceased, as they were no longer needed in the work of revealing to the world Christianity with all of its saving power. Whereas, at first, some had witnessed signs and wonders in the apostolic age, this dispensation soon closed and now God requires of us that we believe that these wonders did happen, upon the testimony of the eye-witnesses as laid down in the New Testament. Overlooking certain minor difficulties, it seems to me that as soon as we deny the deity of Jesus, this whole argument falls to pieces.

2. There have been those from the fifth century to our own day, a considerable number in the aggregate, though always largely in the minority, who believed Jesus to be inferior to God, but more than man. Deny the belief of such, as not proved, and as incapable of being proved, and again the explanation is inadequate.

3. There are those, notably the followers of the Dutch school of theologians, who, while maintaining the simple humanity of Jesus and the reign of law, yet practically explain away many of the cures and perhaps all of the other marvels. They say of the rescue of Peter from prison related in the twelfth chapter of Acts that it "is of course fabulous." The "Bible for learners," which expounds the beliefs of this school says, "The resurrection of Jesus is not an external fact of history, but simply a form of belief assumed by the faith of his friends and earliest disciples." And again, "The return to earth of one already dead and glorified, or the veritable apparition of a spirit, is a thing which far transcends the limits of credibility. And besides, we know that the Israelites, though well aware of the difference between a vision and something seen under ordinary conditions, were yet firmly convinced that what they saw in the ecstasy of a vision had an objective reality corresponding to it * * * with regard to each of the separate appearances, 'the authors continue,' for which the apostle [Paul] vouches, we may note that even the one witnessed by five hundred believers offers no insuperable difficulty; for when we remember how infectious the excited condition favorable to visions sometimes is, it seems far from impossible that the whole of a numerous gathering of disciples might believe themselves to see the Master." We see, then, that according to the views of this school, no one received a particle of evidence going to show that Jesus rose from the dead, since, even if we grant that the apostles and others did have experiences which led them to believe that they had seen Jesus, both causes and effects were confined within their own minds and furnished no evidence whatever of the objective existence of Jesus and hence no evidence that he exists after death. How any man can have the hardihood to talk of anything which might occur in the phenomenal world without positively violating the fundamental laws of thought, or to pronounce anything impossible which does not contradict those laws, is to me, in view of the fact that the limits of the possible as laid down by some scientists have been transcended time and time again beyond comprehension.

If I am correct in my judgment, the present ferment of thought which has produced the so-called "New Orthodoxy" means that a considerable number of ministers and laymen will be led forth within a few years—if they have not arrived there already—from dogmatism to rationalism. In the second place, I think no one will deny that the scientific consciousness of the great mass of the people is becoming more developed and that this means a strengthening of conviction, that whatever happens in the universe, occurs under law. From these two premises I conclude that the time is near at hand when the thinkers of the Protestant Church will be divided into two parties. Both will acknowledge the supremacy of law, but one will stand with the Dutch school in holding, by implication if not in set terms, that there can not be or is not evidence that wonders occur in our own day, and that, therefore, we must deny that they could have happened in the time of Jesus. Now, if this be the truth, by all means let us have it though the heavens fall, though it tear the last shred of supernaturalism from the Bible, which seems to be the only logical stopping place. But what will the opposing school have to say to this?

In the second volume of his "Ten Great Religions," published ten years ago, James F. Clarke says, "It is a somewhat striking fact that at the present time we see two movements of thought, two great currents of opinion, in exactly opposite directions. One is the English and German unbelief in a future life, based on certain scientific facts or theories. The other is a new faith in a hereafter, founded on a supposed intercourse with the world of spirits. A large number of serious scientific thinkers have come to question immortality, and even to declare it an impossibility, because they think it contrary to the facts of physical science. A recent English work tells us that 'our positive scientific thinkers, reasoning independently from the verified conclusions of science, have come to the conclusion that the belief in a future life must be finally given up. A cunning arrangement of material atoms is the essence of all the phenomena of life, and their disarrangement must be the end of it all.' These thinkers deny that there is any real self, or ego in man, independent of the body. Thought, emotion, volition, are inseparably bound up with the brain and nervous system, whose functions they are, just as it is the function of the heart to pump up blood, and of the lungs to oxygenate it. Thought can not go on without the brain, which is the thinking organ. It is incredible and impossible that man should live again."

"Meantime, as if by a natural reaction against this doctrine of despair, or as if sent by Providence to save mankind from such dreary unbelief, there has grown up in all parts of the civilized world a vast faith in the actual present intercourse with the souls of the departed. There are probably many millions who are convinced that they talk with disembodied spirits just as certainly as they talk with those in the body. Nor is this altogether a new faith, though it has increased very rapidly within a few years. There are on record, in all times, numerous instances of similar intercourse. To those who believe, as I do, in the continued existence of souls after death, and also that they may be still near us, there is no antecedent impossibility or even improbability in such intercourse. All we want is to have sufficient evidence of it."

The seeker for truth should be grateful to Dr. Clarke for his calm words when we consider that so many people are in mortal terror lest others shall detect in them an interest in or tendency to believe in the verity of modern wonders. For myself, I am a student of psychical science, and when the time comes, if it ever does come, when I feel that I have convincing testimony or first-hand evidence going to show the verity

of phenomena similar to those related in the Bible, phenomena which throw light upon the Scriptures or add to our knowledge of the nature of man, I shall tell you of it from the pulpit. From what I have already said you will perceive that it is my conviction that it is not less necessary in the interest of truth that some ministers should study these problems as furnishing the subject matter of a new service than that others should devote themselves to a critical comparison of the oldest MSS. of the Bible, or to reach the dust-laden tombs of libraries to find the last word that can be said upon some discredited and worn eaten dogma.

Granting all that you say, some will suggest, is it possible to get such definite testimony and to observe with such precision in the psychical field as to obtain valuable results? Enough has already been accomplished to warrant me in saying emphatically, yes. The Society for Psychical Research, organized in England eleven years ago, has collected in two portly volumes entitled, "Phantasms of the Living," nearly seven hundred cases of extraordinary phenomena, which a number of acute thinkers say prove the truth of thought transference or telepathy, prove, that is, that there are laws which render it possible, under the right conditions, for mortals, separated even by thousands of miles, to communicate thought and emotion without the intervention of the five senses! In addition to this a considerable degree of success has attended experimental attempts to do the same thing, so much, in fact, that Prof. Oliver J. Lodge, President of the Mathematical and Physical Section of the British Association, one of the leading scientific bodies of the world, said in his address in August, 1891, that he knew thought could be transmitted as required by the theory of telepathy, because he had seen it done! Furthermore, he urged upon his brethren that they should enter the psychical field and investigate to find the truth. When we consider the ridicule which scientific men possessed, temporarily at least, by the unsentimental spirit, have heaped upon their more venturesome fellows who have dared to enter this field and bless where they ought to have cursed, and the fact that scientists are just as afraid of the taint of heresy as any theologian can be, the attitude of Prof. Lodge becomes significant.

Believing that certain phenomena of which he had heard were fraudulent, the eminent English chemist, Prof. William Crookes, F. R. S., became a psychical investigator. In a preliminary statement to the public, he said: "I consider it the duty of scientific men who have leaned exact modes of working to examine phenomena which attract the attention of the public, in order to confirm their genuineness, or to explain if possible, the delusions of the honest, and to expose the tricks of deceivers." Among other experiments, he placed a board three feet long in a horizontal position with one end resting upon a table and the other suspended from a spring balance. A pointer was soldered to the moving index of the balance, in front which a piece of smoked glass was so placed that when it was moved horizontally by clock work, every change in the position of the spring in the balance was registered by scraping off the lampblack, thus tracing a line. Under these conditions, when Mr. D. D. Home, a powerful psychic, who had appeared before many of the crowned heads, nobility, and eminent men and women of Europe, was present, lines were traced upon the glass under such conditions that in Mr. Crookes' judgment it was impossible for Mr. Home to exert any force upon the board or balance. In some of the experiments the fingers of one of Mr. Home's hands were dipped in a copper basin of water so arranged that it was impossible to transmit any pushes or pulls to the balance, and yet the pointer moved! More wonderful still, the pointer moved when Home stood at different distances from the apparatus without touching it, and even when he was three feet away from it. The fact that Mr. Crookes was satisfied that he had witnessed phenomena which did not fit into his philosophy of things was shown by his claim that he had experimented with a new force. In these experiments precautions were taken which would seem to have rendered fraud impossible. There were movements of the balance when, according to received ideas, nothing should have occurred.

Another phenomenon which took place in Home's presence was that of levitation. He would rise from the floor under conditions opposed to all past experience, or float in the air about a room while lying in a horizontal position. Concerning this manifestation Mr. Crookes says:

"There are at least a hundred recorded instances of Mr. Home's rising from the ground in the presence of as many separate persons, and I have heard from the lips of the three witnesses to the most striking occurrence of this kind—the Earl of Dunraven, Lord Lindsay, and Captain C. Wynne—their own most minute accounts of what took place. To reject the recorded evidence upon this subject is to reject all human testimony whatever; for no fact in sacred or profane history is supported by a stronger array of proof. The accumulated testimony establishing Mr. Home's levitations is overwhelming. It is greatly to be desired that some person whose evidence would be accepted as conclusive by the scientific world—if, indeed, there lives a person whose testimony in favor of such phenomena would be taken—would seriously and patiently examine these alleged facts." That levitation did not always occur in semi-darkness is shown by the testimony of Lord Crawford, then Lord Lindsay, before the Dialectical Society of London. He said: "I once saw Home in full light standing in the air seventeen inches from the ground."

The brave and philanthropic editor of the *Review of Reviews* said in his parting word at the end of the Christmas (1891) issue of his magazine, which was devoted exclusively to the publication of psychical cases:

"All that I claim is, not that any one should admit that apparitions actually appear, but only that the evidence in favor of that hypothesis is too strong to justify any impartial person in refusing to consider and to investigate. That attitude of mind is irrational, and therefore unscientific; and as this prides itself upon being a scientific age, it may be hoped that the initiative so boldly taken by Prof. Oliver Lodge at the last meeting of the British Association may be resolutely and persistently followed up. Of one thing we can fortunately feel no doubt. When scientific men include the unexplored region in the domain of their investigations they will not make the silly complaint that no phenomena are genuine because there is an enormous over-growth of pseudo-phenomena due to fraud and folly. Practical men never refuse to mine for gold, although in order to extract an ounce of the precious metal they have to crush a ton of worthless quartz. The proportion of genuine to merely imaginary and fraudulent phenomena is certainly not so small as that which exists between the pure metal and the reefs of auriferous stone in Australia, California, or the Transvaal. Neither will the men of science object on the score that many of the phenomena are in themselves trivial and sometimes almost imbecile. They will remember the ridicule the scientists of his day poured upon Galvani for his experiments with frogs, and they will reflect that 'the frogs' dancing master,' together with one Benjamin Franklin, who experimented with kites upon Boston Common, are to day revolutionizing the mechanical world. The objection, that if there had been anything in these occult manifestations it would not have been left to find it out, will not even occur to those who remember that water had hissed when boiling into steam since fire and water first came together, but it was not till the last century

that James Watt saw in the power that lifted the kettle the motor of commerce and the scepter of civilization."

Read the Gospels and the Book of Acts, asking yourselves whether or not the wonders performed by Jesus and the Apostles had anything to do with the making of converts to Christianity, and I think you will perceive that they played a vital part in building up the Church. On the other hand, picture to yourselves faith in immortality extinct, and tell me what future you see for religion!

Brethren, I plead with you, as you prize the health of your souls, to look at these great problems in a proper light. I believe that in the providence of God reason is competent to guide us through all the difficulties and obscurities that surround this subject. If I consulted prudence merely, I should never have preached this sermon. I am well aware of the odium the public has heaped upon those who have been impressed by the thought that our modern signs and wonders, as far as they are real, must occur under God's laws and be capable, if we but look deep enough, of serving beneficent ends. I am well aware, too, that the cry of the persecutors, "Crucify him," has ever leaped to the lips of the blind and prejudiced when some new thought or phenomenon has been presented to him. Nothing but calm, sympathetic, and scientific investigation can ever yield that kind of conclusion respecting the marvels of the psychical domain which alone is worthy of acceptance as truth.

I believe that men and women as earnest, as truthful, as moral, as philanthropic, as Christian, as intelligent in all respects, as any person within the sound of my voice, have investigated these wonders, and they declare that they believe that our so called dead still live, and that this truth, as they esteem it, is revealed to them through the operation of laws which render it possible for mortals to commune with those who have gone before. I speak of this, not because I now ask you to believe upon their testimony, for I do not; but for the purpose of expressing to you my profound conviction that upon the one hand an abundance of testimony gives to the problems of psychical research a standing in the court of science, and a right to be heard and investigated, and upon the other, that in the interest of truth and of all that is highest and best, those men and women who feel an inner call to study these problems should do so with the same openness and absence of all sense of criticism upon the part of those about them as a naturalist would feel in studying a beetle.

There is another reason why these phenomena should receive a just treatment at our hands. The Church will yet be forced to appeal to the psychical phenomena to defend itself against materialism and to save whatever is true of the supernaturalism of the Bible, and, unless I greatly over-estimate the importance of faith in immortality, the Church will welcome these phenomena as one of the most potent instruments it can wield in elevating Christianity and winning the attention of the vast army of the unchurched.

I have spoken to what I know to be the temper of our own time, though there are signs of a change. I hope that I do not need to speak such words to my congregation, when the attitude I have pictured is un-scientific, un-Christian, and false to the traditions of Unitarianism. Nevertheless, none of us are entirely free from the taint of prejudice, and we need, therefore, to revert in thought, frequently, to the wisdom of Gamaliel in the Jewish council: "I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men it will be overthrown; but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

I believe that the forces are now operative which within the space of twenty-five years will demonstrate to the world at large the continuity of life beyond the grave and restore to the Church those gifts of healing and other spiritual gifts which the New Testament affirms characterized the apostolic age. I believe that then the Church will be lifted up to a plane of spirituality, philanthropy, worship of God in spirit and truth, power and helpfulness such as has never been equalled in all the centuries. I believe that then there will be added to the rationalism of the Unitarians the enthusiasm of Methodism, removing from us the reproach of coldness, and the inner light of the Quaker, and that the way will also be opened for us to comprehend and use and enjoy to the glory of God and the blessing of humanity the baptism of the Holy Spirit which shall reveal to us a type of Christian now altogether too rare, men and women who shall speak with new tongues, who shall take up serpents, who, if they drink any deadly things, it shall in no wise hurt them, who shall lay hands on the sick and they shall recover.

SPIRIT-PICTURE AND MATERIALIZATION.

(To the Editor of the LIGHT OF TRUTH.)

I spent last Winter in Florida—the land of sunshine and flowers—and while there met many intelligent and earnest Spiritualists, some whose investigations covered a period of twenty-five and thirty years. It was deeply interesting to me to listen to these well-read and scholarly gentlemen recount their experience upon a subject so dear to my heart. In my travels I met a Mr. Miller and wife, who reside in Macon, Ga. Among many interesting spiritual facts, they related to me the following remarkable phenomena as occurring in their city not long ago:

Mrs. Branten, for I think this was her name, was unconsciously a very mediumistic person, and on three different nights her spirit mother stood at her bedside and conversed with her about home matters in such a clear and pointed way that her daughter had no doubt as to her identity. On the third and last night of the interview, her spirit mother said: "Daughter, I must now leave you!" "Mother, don't go." "Yes, I must leave you, my darling, and hasten to my spirit home, but I will leave you something, my child, to remember me by."

But as the last words fell from her lips, she turned and left the room. In three or four days from this spiritual interview, a picture hanging on the wall, near the bed, fell to the floor, the cord having been severed, and behind this picture was a cabinet size portrait of her mother handsomely painted in oil. For economical reasons the plastered wall had never been papered, for Mrs. Branten and her husband were in very moderate circumstances. The oil had penetrated the wall as was fully demonstrated by parties who had cut with a knife along side of the picture, showing that it was more than a surface picture. The picture was a handsome one—evidently executed by a spirit artist of some celebrity. Hundreds of people daily visited the house during the height of the excitement—among them lawyers, doctors, college professors, ministers, and people of every grade and condition in life. All who knew the mother in earth life pronounced it a perfect likeness in every respect. The Spiritualists said it was a spiritual phenomenon easily understood, while those who were unacquainted with our philosophy, said it was a profound mystery and they had no explanation to give other than it partook somewhat of the Bible miracles of centuries ago.

J. G. P.

Taking the most eastern island of Maine as our eastern boundary, and the most western island of the Aleutian chain as our western boundary, it is calculated that at the present time the sun does not disappear from the latter until it begins to appear on the former. But it is allowed that it is a very close call.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2:30. Seance begins at 3:30. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one inquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached.

MRS. A. E. KIRBY, Medium. MRS. J. CLEGG WRIGHT, Chairman.

In justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns.

All communications concerning this department and questions from abroad must be addressed to C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday Afternoon, June 20, 1893.

QUESTIONS AND ANSWERS.

QUES.—[T. F. L., Lakeport, Cal.] Do such spiritual objects as trees, animals, etc., first have their existence in spirit?

ANS.—In design they have, just as man has. The germ of all life is in spirit, but attains individuality through matter. It may also be said that the germ of all life is spirit, and matter its effect, as the oak is the effect of an acorn. Both propositions are correct. Man, animals, trees are individualized effects of spirit through matter in its advanced stages: while planets, suns, nebulae, are expressions or effects of spirit preparatory to the former. There are life and form in spirit just as there are in an acorn, but behold the change! So the transformation from the germ-forms to higher ones. Another equally as great awaits you in a still higher state than either the mortal or the spiritual that surrounds you. Of course, it will be said that an acorn needs conditions to become an oak. So does spirit need conditions for its transformation. These conditions are found in space. Spirit or life surrounded by space result in effects or a change as an acorn does surrounded by soil. The effect is so called matter. When a certain degree of refinement is attained finer life germs find an opportunity for undergoing higher transformation. Man is the crowning transformation of this effort. On higher planets the effects are equal to the spirits that surround you, and their ordinary spirit world is like your angel world. Your angel world is as much beautified compared to yours as the oak is to the acorn, or the perfected planet is to an undeveloped nebula. Yes, all life, or such life-forms as you are familiar with, existed before the condition or era of matter, so-called. Matter in form is only temporary. Unformed matter is a part of spirit. Chemistry is the god of changes in spirit, and becomes the so-called law of growth in matter. But it is by no means the only power operative in the universe. There are sensation, intelligence, love, will-power, and many others which you can not yet conceive of because of a needed change for a higher condition of existence. Your understanding is limited concerning previous conditions in comparison to a comprehension of the higher. But as you unfold in spirituality—intelligence, will-power, and love—your soul and spirit open to a comprehension of both the past and future.

QUES.—[W. A. M., Moreland, Tex.] Do infants grow up in spirit land, and become gray-headed men and women as they do here?

ANS.—Yes, infants grow up—mature, but they do not become gray. Age only belongs to a physical body, it being synonymous with the ripening process and decay—just as an ear of corn becomes yellow and falls off the stalk. But within there is a life-principle that never dies. If transplanted it produces more corn; if eaten it gives vitality and physical life to the consumer, and enables him to ripen into a life-principle that is destined to produce more life and continue to live on as an individualized spirit forever. Maturity in spirit means power, this being synonymous with age and experience in earth life. Children in spirit reach maturity, but do not become old. Remember, their bodies are not material but magnetic. You can not yet conceive of magnetism in that form, but it will dawn on humanity in time, and then it will be more generally understood why spirits do not grow old or gray-headed. There are gray-headed people over here, but they were born so—not having purified their spiritual counterpart from matter, worldliness, selfishness, or other human traits of a material tendency. There are also some who died gray, and came out of the body as youths or people in the prime of life, full of vigor, joy, and good will, with nothing on their souls to regret or to pine for in the shape of old passions, habits, comforts, riches, or ambitions. Such are ripened souls, and to which stage all must come finally; for vigor comes with wisdom, and wisdom is an effect of experience gained through suffering, trials, or sacrifices. The more vigor or spiritual strength, the brighter and more animated the spirit. The more fuel you put into the fire the brighter and better it becomes. So a spirit becomes powerful and beautiful according to its intellectual fire, or that kindled by love for humanity—good works, kindly deeds, sympathetic actions, and purity generally. Such is heaven to a spirit, and heaven can only be gained at a sacrifice of the material. Every selfish whim stamped under foot is so much spiritual force added to the soul-nature; every sensual longing overcome by abnegation is that much light added to the spirit body; every act of justice done for humanity is that much joy infused into the memory-chamber of the soul to rest on in heavenly comfort and peace in the future. Youth, beauty, and influence are synonymous terms in spirit, and constitute the equilibrium between birth and physical decay—between infancy and old age. It is a center of gravity, which all souls are intuitively striving to attain; for in that state they become one with law or the power that rules. To rule is man's ambition, but when perverted by selfishness or ignorance it is arrogance, and this leads man diametrically in an opposite direction from this law-center—called by theology God, and by science force. You may understand it as causation or the soul of things.

QUES.—[E. J. W., Ashland, O.] Is there such a being as the devil?

ANS.—Not as pictured by orthodoxy; but there are a lot of little ones afloat, spelled without a d, whose names are selfishness, arrogance, sensualism, hatred, pride, lust, envy, jealousy, intemperance, vanity, conceit, gluttony, covetousness, hypocrisy, and deceit. These embodied into one human spirit would make a pretty fair devil—if by the term is meant personified evil. But such a bundle of evils would also deprive the individual of his will-power to do harm, for all diseases of the flesh find their origin in these evils, and he who possesses them would be a very sick spirit, whether in or out of the flesh. It is the intermediate class of spirits or mortals who are the most dangerous, if they happen to have an evil passion that calls for indulgence. For not having evils enough to make them sick or discouraged they become dangerous when roused or left alone with those who are troubled with similar evils or passions. Thus if you feel an intuitive fear for any person, place, or thing, know that you have something in common with that object, which is the opposite of spirituality or love. Those who fear the devil created by the Church, must be troubled with a considerable portion of the aforementioned evils to occasion this feeling. Honesty, integrity, purity, virtue, modesty, chastity, temperance, etc., are all virtues which lend courage and independence to

the spirit incarnate, and the more of these the less fear there is of the devil—real or imaginary. The devil, as pictured by orthodoxy, is a natural impossibility, for there is a limit to depravity—a certain amount of it causing physical death, and is quite sufficient to make the being impotent as a spirit, and harmless otherwise than absorbing a sensitive's vitality occasionally, or when he gets a chance; and as anyone would unwittingly do in the same suffering state for momentary relief. But sensitive need not invite such. A little spirituality is a protection against all encroachments of this order—at least so far as suffering is concerned. One may invite them with a view to aid, and not suffer a whit. The act invites a counter-influence to restore what is given in love or sympathy. Fear no other devils but those of your own make.

QUES.—[Reader.] Should not differences between civilized nations be settled by arbitration?

ANS.—Most assuredly; but as long as selfishness or hatred abides with the majority in a nation, it will influence the minority to war, and make it a necessity with those who are not thusly constituted. The United States of America, England, and Germany are the only three great nations in which the majority are favored with the love element of mankind. They now stand on the defensive, and could, if wisdom were permitted to prevail in like proportion with their peaceful impulse, become an alliance for the balance of power in the world, and thus prevent war from being made on either one separately. But this is such a prodigious scheme that each one may yet be involved in wars before it can be carried out, and by which time others may have attained the same standard of perfection. But should an attempt be made—and for which there is an influence already born—a number of the weaker nations of earth would immediately crave admittance for protection's sake. This, of course, would have to be judiciously considered, as some of them are only peacefully inclined on account of their inability to stand a war, and might become aggressive as soon as they began to feel strong under their new-found protectorate. Among those that could be safely trusted, however, would be the Netherlands, Scandinavia, and Switzerland where the majority are of the peace-loving temperament, and the minority sufficiently enlightened to abide by an honorable compact. The enlightened and progressive element of France would advocate admission into this world's peace alliance, but would be opposed by a majority who can not yet forgive Germany. The same element of Austria and Italy would favor it, but would meet opposition from the alliance for good reasons. Spain and Portugal would look on in surprise, while the other nations of the world would either feel a shock not readily overcome, or look on in stolid indifference. The realization of this scheme, or even its proposal, would naturally be regarded by some as the beginning of the millennium, but this ideal period still lies a good way beyond that, and need not be looked for in a hurry. Even this is, as yet, but an ideal scheme, and may be somewhat changed before active operations begin on account of political disturbances or governmental changes; but so it stands now in intention on the spirit side of earth's panoramas. We only hope that it may be realized, and before any political changes occur in either one of the first three named nations in order to get a foothold for the beginning of peace among earth's civilized people.

QUES.—[Subscriber.] Can not you give us some idea of the spirit world's geography?

ANS.—We might and might not. Much will depend on your acceptance of what is given, and much upon your own spiritual development. As a rule people only accept spiritual revelations which accord with their own sphere of development—not knowing there is anything below or above that, or that spirits see things subjectively and according to their liking. We may give you many geographical descriptions of the spirit world, and you would be puzzled to know which to accept; or we might give you one and please you at once. But this we can only do in a private circle, or where the question is being answered to suit the one individual and not the masses. So, to reach all, we must say that the spirit world's geography is much the same as yours—so far as the surface sphere or realm is concerned, and where earth-bound spirits congregate. But to tell of spirit cities, communities, and centers on the surface alone would take a large book, and an extremely interesting one at that. There are communities of spirits where mortals have never trod; there are slums where mortals could not live, if, perchance, they should find a way thereto; there are pretty little spots in the green fields and meadows near your own large cities, where spirits dwell in sweet harmony, though not of an exalted nature; there are communities near your lake shores, sea borders, river banks, in your forests, on your hill-tops, among wild mountain regions, which believe themselves still in the earth life, or that they are in heaven, according to the twist of their mental nature; there are spirit families and individuals living in your cities and homes, in your hearts, (the latter by obsession or love) and pass through earth life with you as if they were mortals—some knowing aught but that they are incarnated, others knowing that they are doing a work of benevolence in upholding a brother or sister mortal to battle with fate. This is but a faint picture of the earth's sphere. Now, the next above is somewhat different, and partakes more of the ethereal and picturesque—the poetical and spiritual—and is inhabited by spirits who have freed themselves from earth's attractive force by good works, purity, intellectual attainments, suffering for others, etc., and are in heaven compared to those below. At least some believe themselves in heaven, while others are as discontent here as they were before they reached it—not yet having attained the height of their ambition, or to the extent that they feel they are enabled to attain. Some spirits are not satisfied with having a good home or being merely happy; they want power, influence, authority to do something towards building up the world or taking part in the spiritual congresses, etc. But this, too, has to be reached by effort, just as it requires hard work to get away from earthly conditions to be able to climb to the first spiritual sphere. The geography here is a little different from that below, but no description would suffice to give you the remotest idea of its grandeur, let alone mentioning those above this, where it again changes. This continues, we may infer, to quite a number of spheres over the first, as earth has been hatching spirits for many centuries before even geological surmises extend. But to speak of the spiritual geography beyond this would be of no practical value to mortals, as few ever reach beyond the first spiritual sphere at transition, and what is beyond that must be understood intuitively rather than graphically, for here we begin to encroach on conditions or states—not descriptive geography.

SPIRIT MESSAGES.

Solomon Ambrose.

I now hear the name of Solomon Ambrose. I desire to send my love to my brothers and sisters, and I want them to know that all is well with me, although I passed over many years ago, and knew nothing of Spiritualism, still I return and communicate with those I love, although the door was shut tight against me for a long time. I am glad that the door is open just a little way, and I want Brother James to know that it is all right the communication he received a short time ago, and that he will be fully satisfied with that which pertains to Jerry's death, and also some other things which seem to be mysterious to him. I passed out in Mexico, but I belong to the State of Pennsylvania.

Edwin Booth.

Tell the world that I am not dead, but living in a grander, brighter sphere of existence—a sphere where all the senses of the soul are appeased to their fullness, and where truth abounds in grandest measure. Life is real; no earthly pleasures can compare with its simple being; no delights of the flesh are as sweet as the mere breathing of nature in this land of eternal sunshine; no worldly honors can enthrall the soul with the same feeling of charity that certain knowledge of immortality creates; no sentiment of the world's greatest genius lends a brighter hope for further advancement than does the simple fact of knowing that we live. Yes, we live, and we realize it in every fibre of our individuality—in every emotion of our consciousness. Love is the moving principle of conscious life, and gratitude fills the heart when we feel that we owe all this happiness to a beneficent nature which has given us birth. We involuntarily desire to express our gratefulness in some way. We can find none to accept. All are seeking to give vent to a similar sense of delight, and as a relief we rush to our mortal brethren to tell them of our joy—to let them share it with us, if possible. Many, in their ecstasy, shout "Glory be to God on high." I have no censure for them. They can not help it. They are only giving thanks for the bliss that is coursing through their interior nature, and know not from whence it comes. God is in man, if there be one, and it is love if it may be named. It is love which is moving them to act, speak, to give thanks; and I, too, would give thanks by telling the world of mortals that all is well, there is no death, immortality is man's most glorious inheritance. "Come up higher," I hear them whisper into every soul that doubts or despairs of reaching the golden shores of this beautiful realm. "Come up higher," I repeat to my mortal friends, "there is a glorious awakening for all who follow out their highest ideal, and simply do what their better nature prompts them to do." There is more between heaven and earth than was ever dreamt of in my philosophy, or in that of the inspired writer of these words. He, too, must live to realize his beautiful dreams, but perhaps so far beyond my sphere that I cannot even reach him in thought. In fact, I have so much to study where I am that I am yet too dazed to make any experiments beyond my immediate surroundings. My call to this medium was only an experiment prompted by gratitude I felt towards nature. I have succeeded beyond expectation, and am thankful for that even. Thankful because I have been enabled to find a listener through whom to tell the world how happy I am. A sad melancholy was my constant companion in life. But it was only an effect of a cramped soul condition. It is all gone now, for my release from the earthly tenement has displaced it by the admission of a benign sense of feeling that only a freed spirit can enjoy, but freed by nature's bursting of the old shell to let forth the perfected chrysalis—to be transformed into an entity unencumbered by a physical body, and at liberty to roam in a condition untrammelled by material limitations.

Polly Gregory.

It seems this is a strange place to me, and yet I will try to use myself to the conditions to which I am given. I do not desire to give a long communication, but simply to report from the land of love, of truth and beauty which we call the spiritual realm, and to tell my companion and my friends at Lockport, N.Y., that I am reaching out in spirit and endeavoring to do all that I can to lighten the burdens of life, and to light up the way with my spiritual presence that they may fully realize the truth of the beautiful words spoken in the past of the guardianship of angels. I have many friends in that section of New York, and would like, at some time in the future, that they will give me an opportunity to greet them in spirit. I feel that I can impart to them some knowledge which will be of use to them at the present time as well as in the future. As the light dawns upon my spirit, as gladness fills my heart, as sorrow and darkness flee away through the light and beauty of the life in spirit, I come as with a song of birds and the blooming of flowers in the Spring time to gladden the lives of my loved ones. My name is Mrs. Polly Gregory, of Lockport, N.Y.

Earnest Witter.

I come to my dear wife, Kate Witter, of Columbus. She realizes that I am with her often, and I come every day to the home circle. Poor little Laura; I am so anxious for the spirits to help her, as she is afflicted, and the other girls are all blessed with health and talent. I bless them all—Melba, Katie, Laura, and Lizzie; also my dear sister Lena. And will soon talk to them at home through their dear medium, Little Arrow. Earnest, Mary, and other dear controls are here, and are all helping in the development. They will all be glad to talk to you soon. God bless you, dear wife, you have worked hard, but you have been rewarded. Your girls are a credit to you, and you have not labored in vain with little Earnest. I say good-bye, and may the angels be with you always.

Sarah Clegg.

I am very glad to be here this afternoon, as I come here in answer to a request made by my loved one. I want him also to know that I am with him often, and understand the many conditions through which he and three others are passing daily. I want him also to know that all of those who are related to him and have passed to the spirit side of life to visit him. This question was asked a short time ago. He asked another party if it were possible for relatives not the closest, but relatives to visit, and I want him to know that all relatives hold an interest in his life, and they do visit him. Say that Sarah Clegg was here this afternoon with four spirits, near and dear to her, and that they bring their united love to Samuel Clegg, of Dodgeville, Wis. Sallie is not dead.

Charles R. Lee.

I am astonished to find myself here. I suppose it will be in order if I speak. I send love to my wife, Mary, my mother, Ruth, my daughter, Anna, who live in Melville, S. C. I want them to know that I am happy on the spirit side of life, and that I would not like to return and live again upon the earth plane as I did in the days gone by. I have many loved ones on the spirit side of life, and through their love and kindness for me I have been enabled to progress out of conditions which were detrimental to me while I lived in the earth plane. I will say no more, but Charles R. Lee sends this message.

John Nespley.

I would like to send a message to my wife in Huntington, W. Va. I want her to know that her companion was here this afternoon, and that he has tried several times to reach her, but was not able to do so. I have never lost interest in her and the child since I passed over, but have guarded and guided them from the spirit side of life, and will endeavor to do so as long as they live on the earth plane, and know that when they enter the spirit world we will be a re-united family. Say John Nespley was here, and sends his love.

Will Brown.

Louisa Brown is with me. My mother passed out with cancer, and she suffered a long time. She comes with me to-day. She wants Cora not only to wonder, but to investigate. He wants them to know that he is aware of their receiving the other message. He belongs to this city.

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

In the LIGHT OF TRUTH some time last Spring in the Message Department was a communication from Mrs. Eplar, of Portland, Oregon, which I have never seen acknowledged. The message speaks of meeting little "Flossie" among the first to greet her. I knew Mrs. Eplar very well, and my attention was drawn to "Flossie" in a remarkable way. I took two slates to Dr. D. J. Stansbury at San Francisco, screwed them together myself, (after cleaning them) with six screws; countersunk the heads and sealed them over with my own private seal. When I commenced holding the slates, (at one end, while the doctor held the other end) there was a medium in the room, a stranger to Dr. Stansbury, Mrs. Izora Veirs, of San Jose, who became entranced by an Indian control, when the doctor said, "Please put your hand on the slates too, perhaps we can get your picture." He, or she, did so, and on opening the slates, which I did myself, one slate was covered with the picture of an Indian in full feather, and under the chin was printed "Warnona," the name of her Indian guide, of whom the doctor knew nothing. On the other slate were thirty names of persons whom it took me some weeks to identify, and among them was the name "Flossie." But who "Flossie" was no one could tell, till some weeks afterwards I was in Santa Cruz, where Mrs. Eplar was then sojourning for her health. There I met her for the first time, and when she found I was from Stockton, she said: "My little guide, 'Flossie,' told us in a circle some weeks ago that she had been in San Francisco, and put her name on the slate of a Stockton man, do you know anything of it?" When I told her that I did, and it was a mystery I had been trying to solve, "Flossie" took control and seemed overjoyed at meeting me. I would like to hear from her again, and whether she has another medium in earth life.

L. M. BOWDOIN.

Stockton, Cal., June 21, 1893.

(Written for the LIGHT OF TRUTH.)

INSPIRATIONAL TEACHING.

MRS. MARY J. COLBURN.

LESSON XIII.

Who are the gods? We meet in the spirit world no intelligent beings save those who commence the career of planet life; and we verily believe the invisible beings called gods or deities are human inventions. Mere creatures of human nature, you accord to them the virtues and frailties you see in yourselves. Some are benevolent, scattering blessings with a liberal hand. These are the superior gods who dwell in light unapproachable. Others are malevolent, the powers of darkness. Hence light and darkness have long been the symbols of good and evil. The ancients believed there was perpetual warfare between these powers, both striving for the mastery.

The gods are supposed to keep watch of mortals and their doings, to discriminate between the virtuous and the wicked, and to hold in command all the forces of the material and the spirit worlds, whereby they can reward the one and punish the other, both here and hereafter.

Desire to secure the favor and avert the displeasure of these mythical powers quickened the remote sentiment of our ancestors to discern between the right and the wrong, and wrong doing became sin and sin became odious, whilst right doing became virtue and virtue gained in favor with God and man.

Dread of the unknown future and fear of the consequences of sin was perhaps the only known restraint upon the turbulent and undeveloped race; and a hope of future reward and home with the gods was doubtless a strong incentive to a career of right. A moral precept given to the world as the word of God was considered a sacred injunction of the best authority and its violation was sin against the divine lawgiver. We will illustrate our thought by the accumulation of wealth that made theft possible when there was no law but the law of retaliation, and long before the moral faculties comprehended the nature of the deed and its criminality. But at length the awakening conscience taught the wrong doer the nature of the offense, the sense of guilt testified to its sinfulness, and when the command, Thou shalt not steal, written as it was supposed by the finger of God himself, confirmed the verdict of the inward monitor, then theft became a transgression of the divine law, and sin against the infinite being.

Strange Coincidence.

A curious interest attaches to the fact that the Ford Theater, in which Lincoln was assassinated, should collapse upon the day that Edwin Booth, brother to the man who murdered Lincoln, was buried.

This revives another coincidence related to Booth. As the story goes, about March, 1876, while Robert T. Lincoln, son of Abraham Lincoln, was waiting for a train at Bowling Green, Ky., he was dragged out of the way of a rapidly moving engine by Edwin Booth. So narrow was the escape that Mr. Lincoln's feet were grazed by the cow-catcher. The rescuer and rescued were unacquainted with each other, and it was not until after the occurrence that Booth became aware of Lincoln's identity. The great actor was, it is said, highly pleased to learn that he had saved the life of a son of Abraham Lincoln.

LITERARY REVIEW.

DIRECT LEGISLATION. By J. W. Sullivan. New York. True Nationalist Publishing Company. Price 25 cents. Pp. 120. This book treats on direct legislation by the citizens through the Initiative and Referendum as it is done in Switzerland, and is recommended to the people of this country. Though Switzerland has been a republic for six hundred years, it did not become a purely democratic government till 1848. But now it is far ahead of all other republics. Its people meet once a year—those of the male sex who have attained the voting age—and make laws for their respective boroughs, towns, or counties. Every citizen is entitled to a move, which is voted upon by a show of hands. Officers are then elected to carry out the laws. This does away with politicians, rings, influence, and corruption, and consequently campaign excitement and mud-slinging. Nor is it possible, under these circumstances, for any but honorable men to get an office. It also puts an end to legislative bribery, and using one's position for re-election. Those interested should get the book, for they may thereby sow the seed for a better form of government in the future. It can be ordered through this office. Price 25 cents.

Among the contributors to the July *Arena* are Dr. Alfred Russell Wallace, The Marquis of Lorne, O. B. Frothingham, Rev. C. A. Bartol, Appleton Morgan, Rabbi Schindler, W. D. McCrackan, A. M., Helen Campbell, Emil Blum, Ph. D., B. O. Flower, and Rev. T. Ernest Allen. Among the subjects presented are opinions on the Shakespeare-Bacon Controversy by eminent critics of Europe and America. "Our Foreign Policy," "Bimetallism Party," "Reason at the World's Fair Congress of Religion," "Women Wage-Earners in the West," "The Realistic Trend of Modern German Literature," "Christ and the Liquor Dealer," (giving a liquor dealer's view), and "Pure Democracy versus Governmental Favoritism." The fiction is peculiarly strong, there being three notable contributions of English and American writers of note. The Book Reviews are also able and interesting. If you wish to be in touch with living issues and present-day problems, read the July *Arena*.

News from Correspondents

Boston Letter.

June in this locality has been unusually cold, very little need of leaving for the seashore. July, however, is close upon us and the ever memorable "Fourth" will develop warmer weather. We notice that the camp-meetings are opening, and we are looking forward to the opening at Onset with considerable interest. There are so many Boston people who have cottages or tents that we feel very much at home there. It was our privilege last Sunday afternoon to attend the meetings in America Hall, where we found Eben Cobb full of enthusiasm and in earnest regarding the development of spiritual truth, the hall was well filled as an evidence that there are "a few more left of the same sort," as the "shadow" man used to say. The service opened with "Shadow Land," very finely sung by Mrs. Mary P. Lovering and Mr. L. W. Baxter. Mrs. Lovering was the leader of music in Brother Cobb's meetings when he first started them several years ago, and has sung at nearly all of the public meetings since returning to this old field of work and furnishing excellent music at every session. After the music, Mr. Cobb said in opening, that, whichever way we turn we are in the "shadow land," and the more we investigate the past the more we are in the shadows, but Spiritualism has now come to shed light upon our pathway and dispel the shadows. Unlike the superstition of the past, based upon credulity, the faith of the Spiritualist is founded upon knowledge, and there is no "shadow land" to obscure the mind that has received the higher spiritual law. Whatever we prepare for ourselves here we shall enter into the fruition of more fully in the great hereafter, separation being the great law in the continued life beyond.

Miss Affie Peabody gave several fine tests, which were well understood, and was followed by Mr. Walter Anderson and wife, who are young mediums of much promise, and excellent singers as well as very correct test-mediums. Dr. S. H. Nelke spoke very earnestly regarding the "Death Punishment," denouncing it as morally wrong and citing several States and countries where it has been abolished without any increase of crime. Mrs. Nettie Holt Harding gave a very vivid description of her work at Rockland, Me., and the increasing interest among the members of the several Churches in that section to know "how can these things be?" as did Nicodemus of old. In the evening we had the pleasure of listening to Prof. J. W. Kenyon, of Onset, at Park Square Hall, where Mrs. M. Adeline Wilkinson presides in her usual pleasant and affable manner. The professor spoke first in answer to this question, "If we possess an independent spiritual body, of what use is the physical body?" demonstrating that the spirit never makes itself known until it leaves the animal organism. There can be no physical organization unless there is a mentality behind it. The use of the physical body is to develop the spiritual, and we can not conceive of immortality without mental capacity. The second question, "Does the spiritual form exist before the physical?" was answered very much at length and that the spirit did not exist as a form but the elements composing it always existed. The lecture was deeply interesting and Prof. Kenyon closed with some of the best psychometric readings we have ever witnessed. These meetings closed with this service to be reopened at Hook and Ladder, Onset Bay, about the middle of July.

The People's Meetings, Mr. Frank W. Jones, conductor, closed their three months' services last Sunday with remarks by Mr. Jacob Edson, one of the old veterans in the spiritual ranks, Dr. Magoun, Dr. Waterhouse, Peter McKenzie, and others. Excellent music was furnished by Mrs. Judkins. "He Shall Give His Angels Charge Over Thee," being finely rendered. Brother Jones tendered his thanks to all who have contributed to make these meetings a success.

In the same parlors Mrs. Edith R. Nickless held a very interesting seance Friday evening, June 23d, which was well attended, and many very remarkable tests given. Mrs. Nickless is very clear in her descriptions, and gives positive proof of spirit-return. Being a stranger in Boston skeptics can not say she knew that before, neither is it mind-reading, as she gave us several names of friends in early life, of whom we had not thought of for years. We are only too glad to recommend her to the inquisitive public who desire to know where of we speak.

We notice that the Catholic Church in Roxbury have had what they call a "miracle," where the members of the Church have been praying for the healing of a crippled boy. They say that he was "cured in answer to prayer." While I believe in prayer, yet I am inclined to think that the combined magnetism of those sincere people had more to do with it than all their "prayers." Jesus, of Nazareth, performed many cures by the laying on of hands, and he is reported to have said "Greater things than these shall ye do," etc. When the medical faculty learn to appreciate this magnetic power they will be more successful in the treatment of certain diseases. The very same power is in the world to day, and there are just as wonderful "healing mediums" as the man of Nazareth. F. ALEXIS HEATH.

Vicksburg Camp-Meeting

The tenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 11, ending August 27, 1893. The camp ground is a beautiful oak grove situated one-half mile from Vicksburg. Carriages running to the grounds day and evening. A new lodging house will be put up this season to meet the increasing demands of the camp. Tent, 10x12, \$2 per week or \$5 for season; smaller tents, \$2.50 per week or \$2.50 for the season; for over Sunday, \$1.50 with all floors. Bring your own pillows and blankets, whether you hire tents or bring them. Furnished rooms \$3 per week or \$5 for season. No ground rent will be charged and tents put up free of charge. Season tickets, \$1; daily admission 10 cents; meals at dining hall, 25 cents for any time less than a week; by the week, \$3.50.

PROGRAM.

Friday, August 11, camp opens.
August 12, general settlement.
August 13, 10 a. m. opening address by Hon. L. V. Moulton of Grand Rapids; 2 p. m. lecture by Mr. Moulton.
August 14, 10 a. m. conference; 2 p. m. lecture to be filled.
August 15, 10 a. m. conference; 2 p. m. lecture to be filled.
August 16, 10 a. m. conference; 2 p. m. lecture—to be filled.
August 17, 10 a. m. conference; 2 p. m. woman's day.
August 18, 10 a. m. conference; 2 p. m. lecture and psychometric readings by Mrs. Anna Orvis of Chicago.
August 19, 10 a. m. conference; 2 p. m. lecture and readings by Mrs. Orvis.
Sunday, August 20, 10 a. m. lecture and readings by Mrs. Orvis; 2 p. m. lecture and readings by Mrs. Orvis.
August 21, 10 a. m. conference; 2 p. m. soldiers' day.
August 22, 10 a. m. conference; 2 p. m. lecture and readings by Mrs. Orvis.
August 23, 10 a. m. conference; 2 p. m. lecture and readings by Mrs. Orvis.
August 24, 10 a. m. conference; 2 p. m. lecture and tests by Mrs. Helen Stuart Richings of Philadelphia, Penn.
August 25, 10 a. m. conference; 2 p. m. lecture and tests by Mrs. Richings.
August 26, 10 a. m. conference; 2 p. m. lecture and tests by Mrs. Richings.
Sunday August 27, 10 a. m. lecture and tests by Mrs. Richings; 2 p. m. lecture and tests by Mrs. Richings.

Among the mediums are Mrs. Helen Stuart Richings, Mrs. Anna Orvis, Hon. L. V. Moulton, Mr. James Riley, Mrs. John Lindsey, Mrs. E. J. Wootch, clairvoyant, Mrs. Hansen, rapping and writing medium, an independent slate writer, and others are expected. There will be a bazaar, where many novelties and useful articles will be sold to defray the expenses of the meeting. Contributions of saleable articles gladly received.

Good music will be furnished throughout the meeting. A camp dance will be held each Friday evening from 8 to 12.

Evenings devoted to entertainments, socials, seances, and test-meetings.

Mediums and speakers will be welcome to our camp and opportunity given them for public and private work. For information write to Jeannette Fraser, Vicksburg, Kalamazoo Co., Mich.

Middlefield, O.

The O. U. Society of Geauga County met at the residence of E. G. Ohi on June 25th, as per adjournment with a number present from adjoining towns who had not met with us for some time. Among them were our old and much esteemed friend, E. F. Curtis, of Farmington, O. He gave a short talk, which was enjoyed by all present. Also a few remarks by Mr. Belding, which were good and full of truth.

The afternoon was occupied with our lyceum lesson and listening to our spirit friends through the mediumship of Mrs. E. G. Ohi. She gave an invocation and a short lecture, after which she gave several messages for different ones present, the last one being an improvement upon what was given, and was recognized by the parents to whom it was given.

Next meeting, July 9th, will be held at the residence of Smith Gold, in Claridon. Everybody welcome.

Mrs. J. B. RARD, Sec'y pro tem.

Lake Pleasant Camp-Meeting.

The twentieth annual convocation of the New England Spiritualists' Camp Meeting Association will be held on their grounds at Lake Pleasant, Franklin County, Mass., from July 30th to August 27th, 1893.

Every phase of mediumship will be represented on the grounds. Instrumental and vocal music will be first class, and concerts and entertainments will constitute an important feature in the program for the season. Board and lodgings cheap, and railroad and steamboat accommodations provided for at reduced rates.

A grand illumination of the ground will take place on the evening of August 12th. Musical festival on August 11th and 12th. A grand display of fireworks August 20th.

Following is the daily program which also indicates the talent engaged.

Sunday, July 30th, at 10 to 11 a. m. Opening address by the president, Hon. A. H. Daily, followed by tests and spirit descriptions by Mr. John Slater of San Francisco, California. At 2 p. m. address by Mrs. Sarah A. Byrnes of Boston, Mass., followed by tests by Mr. John Slater.

July 31, Conferences, followed by tests and spirit descriptions by Mr. Slater.

August 1, Conference. Tests by Mr. John Slater and others. Lecture by Mrs. Sarah A. Byrnes, followed by tests by Mr. John Slater.

August 2, Conferences. Tests by Mr. John Slater and others. Lecture by Mrs. Sarah A. Byrnes. Tests by Mr. Slater.

August 3, Conference. Tests by Mr. Slater and others. Lecture by Mrs. R. S. Lillie. Tests by Mr. Slater.

Sunday, August 6, Two lectures by Mrs. R. S. Lillie and tests by John Slater.

August 7, Conference. Tests by Mr. Slater and others. August 8, Conference and tests by Mr. Slater and others. Lecture by Mr. Giles B. Stebbins. Tests by Mr. Slater.

August 9, Two lectures by Mr. Stebbins. Tests by Mr. Slater and others.

August 10, Conference and tests by Mr. Slater and others. Lecture by Mr. Giles B. Stebbins. Tests by Mr. Slater.

August 11, Conference. Tests by Mr. Slater and others. Lecture by Mr. Willard J. Hull of Buffalo, N. Y.

August 12, Two Conferences and tests by Mr. Slater and others.

Sunday, August 13, Two lectures Mr. Willard J. Hull, and tests by John Slater.

August 14, Two Conferences and tests by Mr. Slater and others.

August 15, Conference and tests by Mr. Slater. Lecture by Mr. Willard J. Hull.

August 16, Two Conferences. Tests by Mr. Slater and others.

August 17, Conference. Tests by Mr. Slater and others. Lecture by Hon. A. B. French of Clyde, Ohio. Tests by Mr. Slater.

August 18, Conference. Tests by Mr. Slater. Lecture by Hon. A. B. French. Tests by Mr. Slater.

August 19, Two Conferences. Tests by Mr. Slater and others.

Sunday, August 20, Two lectures by Hon. A. B. French. Tests by Mr. Slater.

August 21, Conference. Tests by Mr. Slater and others. August 22, Conference. Tests by Mr. Slater and others.

Lecture by Mrs. Lillie Reynolds of Troy, N. Y. Tests by Mr. Slater and others.

August 23, Conference. Tests by Mr. Slater and others. Lecture and tests by Mr. J. Frank Baxter.

August 24, Two Conferences. Tests by Mr. Slater and others.

August 25, Conference. Tests by Mr. Slater and others. Lecture and tests by Mr. J. Frank Baxter.

August 26, Two conferences. Tests by Mr. Slater and others.

Sunday, August 27, Lecture by Mr. J. Frank Baxter. Tests by Mr. Slater. Lecture and tests by Mr. J. Frank Baxter.

For further information, or circulars, address J. MILTON YOUNG, Lake Pleasant, Mass.

Lily Dale, N. Y.

I was pleased to see Mrs. Jennie B. Hagan Jackson's article in a recent issue of LIGHT OF TRUTH, concerning the proposed organization of Spiritualists, which was attempted last season here, and a working committee formed, of which Mrs. Jackson is chairman, and I hope our many Spiritualist friends will respond to Mrs. Jackson's appeal. Our Washington, D. C. friends also see the need of organization, and through your columns are appealing to Spiritualists throughout the United States to concentrate their talents and efforts towards a National Organization. The necessity of such an organization is apparent to many in our ranks to-day, and in conversation recently on the train en route for Cassadaga with Prof. Barrett, regarding organization, he spoke strongly in favor of it, and eulogized a lecture Mrs. Lillie recently gave at Cassadaga, urging Spiritualists to organize for effective work, and for protection to the cause. But there seems a lethargy on the part of many in our ranks, to come forward and announce themselves for or against this movement, as I have been looking in the spiritual papers since this movement was started last summer, expecting to see articles from some of those who are so earnest in the effort for organization, but have failed to see any correspondence on this subject. We can see what a power the Salvation Army has become through efficient organization, with their standard floating in every town and hamlet throughout the country; in face of ridicule and persecution. Now can not we take a lesson from them and organize for effective work. Many of our best speakers have engagements but part of their time, as many of our weak struggling societies are unable to employ them and guarantee remunerative compensation. Now with a chartered organization run on business principles, every lecturer and medium could be kept fully employed, our weak societies strengthened and built up, and new societies formed and kept up in every town throughout this broad land. We see the increasing opposition to Spiritualism manifested by the churches, in the repeated attempts at legislation against our cause, and we must organize to defend ourselves as well as to educate the people and let them know what our beautiful philosophy is. Now our people are gathering to the various spiritual camps, where they can meet and exchange ideas upon this subject, which I hope they will do, and also express their opinions through the different spiritual papers. If a thing is worth doing at all, it is worth doing well; and if Spiritualism is a truth, as we know it to be, then it is our duty to use our very best endeavors to present it to the world. United we stand, divided we fall. Our mediums, now being unorganized and unprotected, are arrested and driven out of town, under fear of prosecution and imprisonment, as has been done in our town of Williamsport, Pa., twice in the past two years to clairvoyant mediums, who have not been charged with fraud, but simply for practicing clairvoyance in this priest ridden state of Pennsylvania. Shall we go forward or backward. Moses asked the Israelites, who is on the Lord's side. I ask now, who is on the side of Progress; don't expect the angel world to do all the work; the Lord helps those who help themselves, we have often been told, and it is doubtless true. Do you believe it? If so what?

THOS. G. RUFFHEAD

Waverly, N. Y.

March 5th, Sunday morning at one o'clock, Minnie, only daughter of D. L. F. and Lucy Snyder, passed to a higher life, aged twenty-one years, loved and esteemed by all who knew her. The cause of her transition was consumption. The funeral was held at the house of her parents on Wednesday afternoon at two o'clock, and the interment was in Forest Home Cemetery. Mrs. Mary C. Lyman, of Fulton, N. Y., delivered the funeral address. Mrs. Lyman took for her subject the last words of the deceased, "Mother, it is all right, be of good cheer." Wednesday was the twenty-fourth anniversary of Mr. and Mrs. Snyder's marriage, but it may truthfully be said that it was the saddest anniversary that they ever experienced. The bereaved parents, two brothers, and aged grandmother, have the sincere sympathy of a wide circle of friends.

Mr. and Mrs. Snyder have been avowed Spiritualists for years. Mrs. Snyder is a medium and it is blessed to know that the gate is ajar in her own life, and with hope to others. How beautiful is the angel ministry.

They called her from the better land And one bright spirit led the way, She saw the angels beckoning hand And felt she could no longer stay.

Pass on, sweet spirit, to increase In every bright celestial grade 'Till in the hand of love and peace We meet thee, dear one, face to face.

MARY C. LYMAN.

Fourteenth Annual Summer Assembly of the

Cassadaga Lake FREE ASSOCIATION.

Cassadaga Lake, Lily Dale, Chautauqua Co., N. Y.

PROGRAM.

Friday, July 21, Jennie Hagan Jackson, W. J. Colville.

Saturday, July 22, Jennie Hagan Jackson, W. J. Colville.

Sunday, July 23, W. C. Warner.

Tuesday, July 24, Jennie Hagan Jackson, W. J. Colville.

Wednesday, July 25, W. C. Warner.

Thursday, July 26, W. C. Warner.

Friday, July 27, W. C. Warner.

Saturday, July 28, W. C. Warner.

Sunday, July 29, W. C. Warner.

Monday, July 30, W. C. Warner.

Tuesday, July 31, W. C. Warner.

Wednesday, Aug. 1, W. C. Warner.

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NEW ENGLAND CONSERVATORY

OF MUSIC. CASI, FALSTEN, Director.

The Leading Conservatory of America.

In addition to its unequalled facilities for the study of Music, the Conservatory also provides for the study of Languages, Literature, and History.

THE WOMEN'S CLUB.

Conducted by Emma B. Tuttle.

SEE WHO IS TO COME.

- Woman—no far as she beholds it.
- Man—no far as he beholds it.
- The children of the East.
- The children of the West.
- The children of the South.
- The children of the North.
- The children of the East.
- The children of the West.
- The children of the South.
- The children of the North.

We cordially invite contributions for this department, and assure you they will receive prompt attention. Do not wait till you have something to say. Write on a separate sheet of paper, and send it to the Editor of the Light of Truth, 100 N. Main St., Chicago, Ill.

Written for the Light of Truth.

Whom Do We Live For?

WILLIAM FAIRBANKS.

Whom do we live for, who guides our way?
Whom do we live for day after day?
For the ones who are dear to us, to make their lives sweet?
Or the eyes of our neighbors just over the street?

We mustn't do this, we mustn't do that.
We mustn't be seen in our last summer's hat.
For Mrs. De Young of the very best
Has eyes like a hawk, and lives over the street.

We mustn't go here, and we mustn't go there.
Time is quite the right thing to be seen at the Fair.
For friends not quite stylish we see at there to greet.
And shock our dear neighbor just over the street.

The stove must come down on the first day of May.
Though it snows and it blows, and all nature looks gray.
The house cleaning now, and we must be quite neat
For the eyes of our neighbor just over the street.

If baby has croup, why, dear, who is to blame?
The work must be done, for indeed 'twere a shame
To be dragging behind, and outdone so complete
By our bright, stirring neighbor just over the street.

If husband gets cross and goes shivering around,
Or goes to his club thinking peace may be found;
If our poor body aches from the head to the feet,
What a joy to have pleased the eyes over the street!

So we live within walls and we call it a home,
And we think we drink nectar while sipping the foam,
Take worry for pleasure and bitter for sweet,
And all for our neighbor just over the street.

Come, throw off the shackles that hang like a pall;
No longer be bound by the fetters that gall!
Let's live for our loved ones till home grows so sweet
We forget we've a neighbor just over the street.

DOINGS AT THE WORLD'S FAIR.

The brain-workers and those whose brain work is expended in the way of reform are not sluggish in using the great occasion at hand to speed the world onward and upward. The lectures given at the Women's Building are something for women to be proud of and for men to consider with candor. A few flippant, derogatory assertions concerning them show lack of brain capacity, if not dishonesty. The scarecrow that if woman thinks and acts freely respecting matters outside of her home and her immediate family she is endangering the sanctity of home and spreading herself over unwarrantable territory is blown to tatters by the breezes of free thought, and we defiantly contradict the assertion that woman's extended work and liberty set her in the line of the enemies of marriage. As well might she say the same of men.

She can not always keep her husband and children down in pink cotton and safe from harm in the "sanctity of her (their) home." Is it not in accordance with the nature of the past-wearing half of the world or of the law of development that men "have business" away, and children grow up and depart?

As this is inevitable it seems as if she ought to be allowed to do what she can to make the whole world as just and clean and profitable as her ability will permit; and it seems as though this holy work ought to be allowed to go on without having dudes and preachers and Congressmen pelting her every chance they get with insults, which are old, mouldy chestnuts to everybody who has kept up with the age. But she has reached that grand state of self-comprehension, where, as a staid old lady said of herself when a flatterer overdid his work in complimenting her, "it don't change my 'pinion of myself at all! I know myself!" We women know ourselves. Moral and social reforms, care of neglected children, the higher education of girls, the art of cooking, vegetarianism, etc., are freely and ably discussed. Of this last named subject *The Women's Tribune* says:

"The vegetarians assembled on Thursday to discuss the advantage of a herbaceous diet. Professor Mayor, of Cambridge, said when a vegetarian diet was adopted sickness and suffering would be practically abolished, the grosser passions of men would be largely removed and all would live on a higher plane of being. After Dr. M. L. Holbrook's paper on "Vegetarianism and Agriculture" was discussed, the audience was invited to the basement where a delicious meal of grains and fruits had been prepared to tempt the appetites of those who were not converted to the vegetarian theory. Miss Yates read the paper prepared by Mrs. Bruce, of England, which took the position that animal food was offensive from the first stage of slaughtering until it was cooked. The preparation of vegetable and cereal dishes were never offensive. The latter produced physical, mental, and spiritual beauty, not attained by the consumers of flesh as food."

We also read in its last interesting issue a picture of the appearance of the Infanta at the Fair:

"Nearly 200,000 people assembled at Jackson Park with the hope of catching a glimpse of the Princess Eulalie. The day was one of those perfect days in June, neither too hot nor too cold, but delightfully pleasant. The American and Spanish colors seemed to be everywhere. Flags of every nation waved from the different buildings, adding brilliancy to the scene. The band was followed by a corps of cadets from West Point, whose reputation is famous as winners of many prize drills. The Chicago Hussars came next and then the princess and her suite. Two Moorish outrunners honored the princess by running before the carriage as is the custom in their country. They were dressed in white knee trousers, jacket embroidered with gold, bright sashes, and white turbans, and carried in their hands long sticks as badges of their office. Their brilliant costumes and bare feet added much to the impressiveness of the scene. After the princess and her party left the gate such a vast crowd of people followed that it could be compared to nothing but an immense tidal wave, and from that time until after the display of fireworks in the evening, there was a jam everywhere. Why should not Americans do homage to the representative of the land connected so closely with the inception of this nation?"

Written for the Light of Truth.

IS DECEPTION EVER RIGHT?

CLAIR TUTTLE.

This world is a very elaborate affair, and human life and its relations are the most mysterious of all its subtleties. To judge correctly on almost any subject one should take a broad outlook, and look at the matter on all sides; see the end from the beginning, and in his decisions keep constantly

in mind that the highest object to be obtained is the greatest good.

We all can repeat flippantly the old proverb, "honesty is the best policy," but another wise saying is: "There is no rule without exceptions." And alarming as it may seem, common sense will put in a protest against blindly following even that usually reliable rule.

An instance very recently came under my observation where a physician was obliged to deceive his patient in regard to his true condition. The patient to whom he was called had a great fear of typhoid fever, and dreaded it worse than any other disease. He was attacked with it in its worst form, and such is the mystic effect of the mind on the body that it would have been almost sure death to have told him he was undergoing that kind of fever.

So the physician was really obliged to deceive him enough to make him believe he had not typhoid fever. The deception was necessarily a part of the medical treatment. Let us weigh this deception, there was no chance of its doing any harm to any one, and there was a possibility of its effecting great good, and if the deception had not been practiced the career of a brave life would have ended in death. As it was, a stricken father was restored to his child and wife, and a good citizen was given back to the community.

Deception is often necessary in cases of great disappointments. It often occurs that the vital forces are entirely paralyzed or overthrown by some great shock to the nerves, and were it not for the tonic which hope may contribute, even though it be administered through deception, life would be wrecked.

The whole, bitter truth is sometimes too over-powering to be borne. Time is necessary for one to adjust oneself to calamitous circumstances. A touching story of the utility of deception has been translated from the German of Moritz Hartman. A young Magyar count, of only twenty years, had engaged in an uprising to free himself and his country, but this venture was unsuccessful, and the cause was lost. He was condemned to die in the flames on the funeral pile. As he lay in his prison cell, on his bed of straw, his mother went to visit him for the last time, as he was to be executed on the morrow. She found her son trembling with fear and unable to meet his fate bravely as a soldier should. The mother found it impossible to raise his courage, so she thought it better to deceive him than to have him bear the disgrace of dying like a coward. She said to him, "Tremble not, my son, I will kneel me down at the Kaiser's throne, and

"Though his heart was turned to stone indeed,
He must relent at a mother's need.
At last when the gloomy train goes by,
I will stand on my highest balcony;
If then I wear black weeds of woe,
My only child to his death must go.
Yet go, my child, with unflinching pace,
For thou dost belong to the Magyar race.
But, my son, if I wear my snow-white veil,
Thy pardon is granted, banish thy sadness,
Receive the Emperor's grace with gladness."

The mother knew it would be impossible for her to obtain pardon for her son, yet when the time came and the bells tolled sadly and the wheels of death rolled slowly on toward the execution he looked up and saw his mother standing arrayed in snowy lace, on her highest balcony, to indicate to him that he need not die, although she knew he was going to certain death. With steadfast feet and smiling face he walked onward. The multitude cried, "how like a hero he meets his fate, unflinching he goes to the flames!" And he died like a hero, although the praise was won for him by the deceit conceived in a mother's breaking heart and her desire to make the last few moments of his wretched life happy. Who shall say that the mother did not judge and act rightly? From our study of the subject we are forced to conclude that deception is sometimes right, but only when it results in good which can be obtained in no other way.

"WHAT'S IN A NAME?"

To the Editor of the Light of Truth.

I frequently see announcements that lecturers will attend baptisms, etc. Is it possible that we are putting an old patch from the worn-out garment of theology on the new philosophy? God forbid. Why should we go back to the past and pick up an old ordinance and try to instill new life into it? Would it not be better to try to dissuade parents from presenting themselves or children for baptism, and try to enlighten them on the subject? Of all classes of people Spiritualists should be the most consistent, and should be the last to observe an old form which was born in the ignorance and superstition of the past. Let us cast aside the weights that do so easily beset, and try to gain wisdom from the errors of a dark age, instead of trying to perpetuate them. Yours for the truth,

CHAS. F. WATERS.

[Though having departed from the custom of ourself, and simply allowed a spirit, by her own request, to name our child, (the name being the spirit's), who at the same interval volunteered to guide it through life) we see no harm in others adding a ceremony to the naming if they avoid binding the child over to some Church creed in so doing. Perhaps a little spiritual ceremony has the same effect in establishing conditions beneficial to certain children as opening some seances with song or prayer has. So it may be best for parents to be governed by impression in that respect. If nature is to be our guide, we should not become orthodox ourselves by establishing a fixed rule. Spiritual teachings oppose intolerance, thus we should be tolerant enough in allowing everyone to do as he pleases in matters that are of so harmless a nature as this.—E.]

A little American "nubbin" from the "long-distance ride" of William H. and Franz Joseph: With the crack of a gun at 5 p. m. on June 13th, twenty-five cow-boys, mounted on the finest horses, left Chadron, Nebraska, on a race across one thousand miles of prairie land. The destination of the cow-boys is Chicago, and the rider who arrives there first will be awarded \$1000 in gold, and there are other prizes. Among the riders are some of the most daring of the plains. Among them is Miss Emma Hutchinson. She went to Montana when a mere girl, and for ten years has ridden the Western range. Among the Indians she is known as "The Lightning Squaw." Governor Crouse, of Nebraska, started the cowboys. Posters were put up in the starting town offering a reward of \$500 to any one who stopped the race. This reward is offered by the Illinois Humane Society, which will endeavor to stop the cowboys before they reach the World's Fair.

Cooking by Lighting.

Helen Louise Johnson, editor of *Table Talk*, is demonstrating at the Chicago Exposition that electricity in cooking will do more to lighten the labor of the kitchen, save housework as well as money, than anything she knows of. All kinds of ordinary utensils heated by electricity are shown, and it is demonstrated that a steak can be cooked to a turn in four minutes and everything else in short order. The utensils include everything required for all kinds of cooking, from the making of pancakes to the baking of a ham, and even the hot-footed flat-iron is obtained by simply hooking on a cord and switching on the heat-producing current. All the cooking on the wholeback, "Christopher Columbus," is done in this way, and the Minnesota Club, of St. Paul, uses electricity exclusively in its kitchen.

Seventy-five women fell in a heap twelve feet by the giving way of a floor at the World's Fair; nine were seriously hurt and a panic prevailed.

AVISION OF THE OLD AND NEW.

JAMES CLARK.

Twain in the slumber of the night—
That solemn time, that mystic state—
When from his loftiest signal light
My soul o'erlooked the realm of fate
And read the writing on the wall.
That prophesies of things to be
And heard strange voices rise and fall
Like murmurs from a distant sea.

The world below me throbbed and rolled
In all its glory, pride and shame,
Its lust for power, its greed for gold
Its flitting lights that man calls fame—
And from their truth and deep repose
In memory and page sublime,
The ancient races round me rose
Like phantoms from the tombs of time.

I saw the Alpine torrents press
To Tiber with their snow-white foam.
And prowling in the wilderness
The wolf that suckled infant Rome
But wilder than the mountain fiend
That plunged upon its downward way,
And fiercer than the she-wolf's brood,
The soul of man went forth to slay.

Kingdoms to quick existence sprang,
Each thirsting for another's gore,
The din of wars incessant rang
And signs of hate each forehead wore.
All nations bore the mark of Cain,
And only knew the law of might.
They lived and strove for selfish gain
And perished like the dreams of night.

I woke, and slept, and dreamed once more—
And from a continent's white crest,
I heard two oceans scethe and roar,
Along vast lands by nature blest
All races mingled at my feet
With noise and strange confusion rife,
And Old World projects—incomplete—
Spurred madly with a new-found life.

The thirst for human blood had vanished;
But boldly seated on the throne,
The grasping god of Mammon reigned,
And claimed Earth's product for his own.
He gathered all that toilers made,
To fill his vaults with wealth untold.
The sun light, water, air, and shade
Paid tribute to his greed for gold.

He humbly paid his vows to God,
While agents gathered rents and dues.
He ruled the nation with a nod,
And bribed the pulpit with the pews;
Yet, over all the regal form
Of Freedom towered, unseen by him,
And angels poised above the storm
That draped the far horizon's rim.

At length, the distant thunder spoke
In deep and threatening accents; then
The long roll of the earthquake woke
From sleep a hundred million men.
I woke, and slept, and dreamed again:
A softened glory filled the air,
The morning flooded land and main,
And Peace was brooding everywhere.
From sea to sea the song was known
That only God's own children know,
Whose notes, by angel voices sown,
Took root two thousand years ago.

No more the wandering feet had need
Of priestly guides to Paradise,
And banished was the iron creed
That measured God by man's devise;
No more the high cathedral dome
Was reared to tell his honors by,
For Christ was throned in every home,
And shown from every human eye.

No longer did the beast control
And make the spirit desolate;
No more the poor man's struggling soul
Sank down before the wheel of Fate;
And pestilence could not draw near,
Nor war and crime be felt or seen—
As flames that lap the withered spear,
Expire before the living green.

And all of this shall come to pass—
For God is Love and Love shall reign,
Though nations first dissolve like grass
Before the fire that sweeps the plain;
And men shall cease to lift their gaze
To seek Him in the far-off blue,
But live the Truth their lips now praise
And in His life their lives renew.

There yet shall lie beneath the sky
Unveiled by narrow greed for self—
A race whose practice shall deny
The heartless creed—"each for himself."
There is no halt nor compromise
Between the ways all life has trod—
'Tis downward with the brute that dies,
Or upward with the sons of God.

Deafness Can Not be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube be restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness caused by catarrh that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

P. J. CHENEY & CO., Toledo, O.
Solely by Druggists, 75c.

A Distinguished Prescription.

Dr. Hoxie's Certain Croup Cure used for twenty years with unflinching success in Buffalo, N. Y., among the most prominent families, is the only truly reliable remedy for all throat and lung troubles. For children it is invaluable, as it does not contain opium in any form. It causes no nausea or any disagreeable effect. Price, 50 cents. A. C. Hoxie, Buffalo, N. Y., Manufacturer.

P. GALVIN,

Is ready to take lecture engagements and hold developing circles and give tests. Address China, Calcutta Co. La.

America, Columbus,

—AND—

Roman Catholicism,

A lecture delivered by J. CLEGG WRIGHT, in the trance state, in which he gives an account of the civilization of America thousands of years before the time of Columbus, and claims that the people of Egypt originally came from Central America; that America is the parent and not the child of Europe, and that the improvement and civilization. It also gives an account of the submergence of the Continent of Atlantis beneath the ocean, about 11,000 years ago, besides many other points of historical interest. Price 10 cents. For sale by J. Clegg Wright, P. O. Box 413, Cincinnati, O., and at this office.

D. S. Johnson, MATERIALIZING and TRUMPET MEDIUM.

25 W. Eighth St., Cincinnati, O.
Circles daily at 2 and 8 o'clock p. m., Saturdays excepted. No one admitted without recommendation or introduction from some well-known Spiritualist.

A. WILLIS, Materializing Medium,

264 E. Third St., Cincinnati.
Will hold circles Tuesday, Wednesday, Thursday and Friday afternoons at 2 o'clock. Every evening Monday and Saturday excepted at 8 o'clock. Take Fifth street cars running east to Third and Lock.
No one admitted without recommendation or introduction from some well-known Spiritualist.

Mrs. J. H. Stowell, TRANCE MEDIUM,

46 S. Elm St., Walnut Hills, CINCINNATI, O.
Sittings daily for information and tests from 8 a. m. to 4 p. m.

Mrs. Josephine Ropp, Trumpet and Test Medium,

534 Powers St., Cumminsville, CINCINNATI.
Will hold circles on Mondays, Tuesdays, and Fridays at two and eight o'clock p. m., and Saturdays at 8 p. m., at 321 Main St., second floor, rear.

MRS. A. M. ROBINSON, PSYCHOMETRIST.

Room 28, Hutchins Block, cor. Pennsylvania and Ohio Streets, INDIANAPOLIS, IND.
Will give sittings by letter. All questions carefully considered by her guides. Send lock of hair and own handwriting. Enclose \$1.00.

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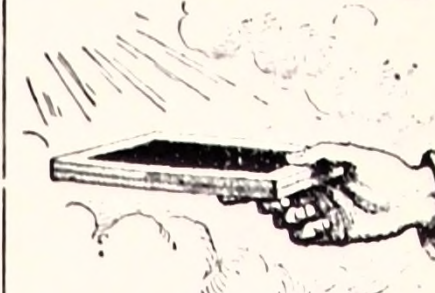
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Miscellaneous Articles

ATTENTION TO THE LIGHT OF TRUTH

A NEW CHURCH PROPOSED!

The Fort Wayne Occult Science Society Receive Overtures from Restless Orthodoxy!
H. V. SWERINGEN.

That there has taken place a most pronounced, radical change in religious belief is evident on all sides. No denomination is exempt from the disturbance occasioned by the evolution of thought. Ministers are sending out "feelers," looking for a good place to let go old orthodoxy and to catch on to the progressive movement of the age. Even editors of Christian papers are becoming restless. In the *Western Christian Advocate* of May 10, 1893, we find the following remarkable editorial, commenting upon "The Abridged Creed of Christianity," a work written by Curtis E. Long:

This human, Curtis E. Long, goes to work and makes a human creed to suit *his* world as against creeds. When the time comes to vote we shall cast our ballot against all creeds and for the Bible without note and comment. It was not our father's purpose in giving us the Bible to set us to creed-making, and thence to angry disputations.

Such editorial liberty of opinion would hardly be tolerated by the Catholic Church, if we may judge from the utterance of Archbishop Ryan in a recent sermon, in which he spoke as follows:

The Church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated heretics in the Middle Ages, and how she treats them to-day where she has the power. We no more think of denying these historic facts than we do of blaming the Holy Ghost and the princes of the Church for what they have thought fit to do.

The Fort Wayne (Ind.) Occult Science Society has recently received, through one of its members, from several orthodox ministers, doctors of divinity, who have long occupied and yet occupy acceptably, their several pulpits, a proposition to form a new Church organization which shall recognize all genuine psychic and spiritualistic phenomena, and not only guarantee the right of, but encourage their investigation in the interest of scientific truth and the establishment of immortality as an absolute fact.

As given in their own words their proposition is as follows:

DECLARATION.

By the logic of present events we hold these facts to be self evident:

That the Christian system, as now held and interpreted by the Protestant denominations of America, is not doing all that might be done. The fault lies not at the door of ability. There is no lack of churches. Their pulpits are generously supplied. Money is at command. The doctrines of the gospel are distinctly presented. Enthusiasm is not wanting. Sacrifices are abundant. Yet in the face of service and sacrifice and lavish expenditures of money are to be seen:

First: The masses of the people are indifferent to this parade of preaching and expenditure; there is notably a widening chasm between the world and Christianity as expounded and professed; the Church has become to many a harmless affair; the groves and beer gardens and public places of resort are the pastime of holy day. Others remain at home in listless leisure or stolid indifference. In these particulars and others the masses are drifting into hopeless liberalism and unbelief.

Second: This is emphatically an age of progress. Truth is freer and more forceful and conscience more assertive. The investigations of science and the researches of philosophy are directly influencing the standards of modern religious thought. With this, there is a disposition to the assertion of liberty. Men are thinking for themselves. The vital questions of Christian belief are disposed of in an hour's discussion. The dogmas of centuries are no longer held as binding; the boundary lines between right and wrong are being effaced. Opinions have justly changed as to the essentials and non-essentials of the written word. The "divine rights" of the clergy in rule and authority over the laity are rightly in question. We are upon a new era. The demand for a Church of the people, by the people, and for the people is imperative; the clergy must be relegated as subordinates in the legislative and executive administration of secular affairs; their, the supreme and divinely constituted right to administer in spiritual things, with the divine right to the laymen to manage the temporalities.

Such in brief, is the religious status which we herein have given as a truthful exhibit of the so-called orthodox Churches of Protestant America.

As a corrective of these existing conditions and in loyalty to present demands we affirm the necessity of

First: The Bible as an open Book, untrammelled by creed and dogma, with oneness in faith in the essentials to purity of life, and diversity in the non essentials.

Second: The election of the best in polity and the attested appliances of evangelical Protestantism.

Third: The Church idea to be subordinate as a divine institution; in other words, *Churchism* as an organism to be the means by which truth seeks to find expression to make men free. Truth first; its structural embodiment or body, the Church second. Hence the government to be a Church Republic in the sense the United States Government is an American Republic; the system to be CONNECTIONAL; its heart, arteries, and veins to be a unit circulation. This, as observation shows, will necessitate the following:

First: A congress which may be designated as a General Council to meet, say, biennially, to be composed of delegates from all the societies.

Second: An Annual Council composed of delegates from a State.

Third: A Monthly Council, constituted and belonging to individual societies.

Fourth: A Cabinet of Administration composed of equal number of laymen and ministers.

Fifth: The deaconates and elderships to be limited to lay-orders.

Sixth: The superintendency, lay ministry, and constituted ministry to be recognized as clerical orders.

Seventh: No creeds; formularies, or postulates instead.

Eighth: The doctrinal structure to rest on the royal law of supreme love to God and the love of neighbors as equals.

Ninth: The ordinances of baptism and the eucharist to be received as the conscience may suggest.

Tenth: Home recreations and diversions, such as the parlor dance, the games of chess, cards, etc., to be engaged in as the members may elect.

Eleventh: The fullest liberty of belief in psychic or occult phenomena and the guaranteed right to their investigation to the end of spiritual comfort and edification from communing with our sainted dead, and reaching the doctrine of immortality by psychical tests.

Twelfth: Patriotism or love of country to be made prominent in the ritual; the ritualistic features to be grounded on the esthetic or love of the beautiful, to be utilized in the public services.

Thirteenth: The priestly and hierarchal to be wholly eliminated; the ministers to be of their flocks, not *lording* it over their heritage; but as servants in the "ministry of reconciliation" and subservient to the laity; to be chosen and appointed to their places by the voice of the membership. Thus becoming obedient to a *ten fold* call; the call of God and by the people. *Vox populi, vox dei est.*

[From our Reporter's Note Book.]

Thoughts on Materialization.

Attending seances discloses the fact that materialization of spirits—so called—is at once a difficult as well as thankless task. Spirits undergo much that is humiliating in the process, when we consider that they are subject to the scrutiny of every one in the circle, before whom they appear as so many prisoners in a police docket, to be dismissed with a sneer at heart or a doubt of their being those they represent themselves to be, because they do not come up to our mark of perfection or as it might suit our lordly demeanor—an air we have temporarily assumed because we have been permitted to pay fifty cents towards paying the expenses of upholding the circle for research into this important branch of psychic science. If no other difficulties intervened, but to stem against such unsympathetic mental influences, we think spirits have sufficient cause to give up in disgust trying to show themselves to us. But this is not all. Many spirits have so far outgrown their old conditions that they loathe to re-habilitate themselves in the same, even for our delectation, and as much as they would like to oblige us to that effect. Love may be said to overcome all obstacles, but a little of it should be on our side too. We must not expect spirits to have all consideration for us, and we have none for them. We should no more demand from them to return—if but momentarily—to old sickly or suffering conditions, than they from us to put on habiliments for the time being such as have been discarded by beggar tramps or hospital patients. Let them come as they best can—as they are in their new state, in their new bodies, even if we do not recognize them by their exterior. A test from the intelligent side of their natures should suffice. If they give us a name that no one in the circle knows of, and it is repeated consistently at other visits, we should be content. The medium can not remember all the names the spirits give to his or her many visitors during the year, and especially not as every week brings a number of new investigators to the circle.

Mr. D. S. Johnson, of 25 West Eight Street, is one who knows this to be true, as he has had all the experience needed on these points. His mediumship is not to be questioned so far as spirits are concerned. People may not always recognize the features of their loved ones on first visit, but when they give their names correctly, what more is wanted that they are in the materialization? Spirits can not always perfect themselves on first trial, nor on first trial through a new medium. To obtain perfect results investigators must attend regularly and have patience. Their spirit friends are just as anxious to come as they are looking for them. Denunciations of fraud and threats do not help the investigator one whit. He only retards his own cause and that of others present, besides reaping the ill will of the medium's band and putting his own spirit friends in disfavor with them to exercise more patience in awaiting their turn to materialize.

On a recent Sunday evening these reflections were given the reporter as he discussed the merits of one of Mr. Johnson's seances with a skeptic on his homeward journey from one of them. Both had received tests, so far as names were concerned, but the skeptic, as usual, wanted the spirit world to conform to his notions of things; or at least wanted to know why this could not be done instead of that. Mr. Johnson is surely accommodating enough, in permitting a thorough examination of the premises, as well as a sealing of all the doors and windows in connection with the seance chambers. Despite these facts twenty-four distinct forms materialized on this occasion, two gave the writer names which he recognized, and one came who somewhat resembled a dear departed, but being her first attempt at materializing through Mr. Johnson she did not succeed as well as she has done on other occasions and through mediums more in accord with her temperament. Investigators should also remember this. Spirits can most perfectly materialize through mediums of their own temperament or disposition.

Mr. Johnson is comparatively young in the field of materializing mediums, but the phenomena occurring in his presence are better than we have seen them through mediums twice as long in active service. Among those present on the above occasion was Dr. Walker who recognized a number of spirit friends, and in addition got their names given by themselves. One spirit came out holding an infant in her hands. A gentleman present recognized her as his niece who had died during confinement, the infant being buried with the mother. What more does a man want to convince him that the "dead" live? Mr. Rooney, the Hibernian control, as usual gave orders through the trumpet, and on two occasions materialized—once on a chair in the rear of the circle, and at another time behind Mr. Johnson on his chair. A number of symbols also floated around the room, among the latter the illuminated figure "301." What it signified was not revealed, unless it was a private tip to some one present in answer to a mental question. However, the seance was interesting enough for a student of the miraculous, and there is no doubt that Mr. Johnson will some day be one of the best mediums in the field.

Leo Fox after Uncle Sam's Goose.

The following is an extract from a lecture delivered by Rev. H. W. Bowman at the Reformed Catholic Church, of Brooklyn, N. Y.

Dr. Abbott commended the pope for changing his attitude towards the Republican form of government. I would as soon think of commending the devil for being transformed into an angel of light. The pope has an axe to grind. He is a man of policy. Now I am not an Esop, nor given to preaching fables, but I will give you the following to illustrate the attitude of the papacy towards Republicanism:

Once upon a time, when birds and animals could read and write, Mr. Cuning Fox sent a letter to Miss Silly Goose, in which he said:

"DEAR MISS SILLY GOOSE:—This letter is written to correct the false ideas that my enemies have instilled into your mind about me and my past attitude towards the Goose family. It has been erroneously reported that I dislike you and have murdered many of your ancestors. It is false! Why even some of your biggest Ganders would hiss at the thought of such a charge being laid at my door. Now, just to show my love for the Goose family, I will send some of my dear sons to visit you; and if you wish to be convinced of our sincere love for you all, please leave your front door wide open, so that when we call they will have no trouble in embracing you. I have no doubt that they will take you to their bosom. Your loving friend,

MR. CUNING FOX."

Miss Silly Goose was so carried away with the thought of reconciliation with the Fox family, that she got Mr. Liberal Gander to make a speech in favor of intermarriage and social unity. Several of the fox family came and dwelt in their midst for awhile till all their suspicions were allayed. Then one night they concluded that they would show their love for the Goose family by embracing them. So they took them by the heads and wrung their necks. And thinking they would be safer inside their bosom than out, they devoured them. When Papa Fox heard it, he said: "My children, receive my benediction. You have done well. If the Goose family thought you had changed from foxes into geese, they were mistaken. Long may you prosper in your chosen calling."

The moral is clear:—Mr. Fox represents the Pope. Miss Silly Goose the United States. The foolish ganders the Protestant ministers who tell us popery is changing. And the sequel would be the same unless God prevented it. The Fox would devour the goose.

*The entire lecture may be had in pamphlet form from E. H. Walsh, 315 State Street, Brooklyn, N. Y.

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The Content of the Sacred Heart. by Hudson Tuttle. This book was written for an object, and has been pronounced equal in its exposure of the diabolical methods of Catholicism to "Uncle Tom's Cabin." It should be read by every man, woman, and child who love their country, their religion and their God. Price, in paper, 25 cents; in muslin, 50 cents, postpaid. For sale, wholesale and retail, by C. C. Stowell, Foreign address Hudson Tuttle, Berlin Heights, O.

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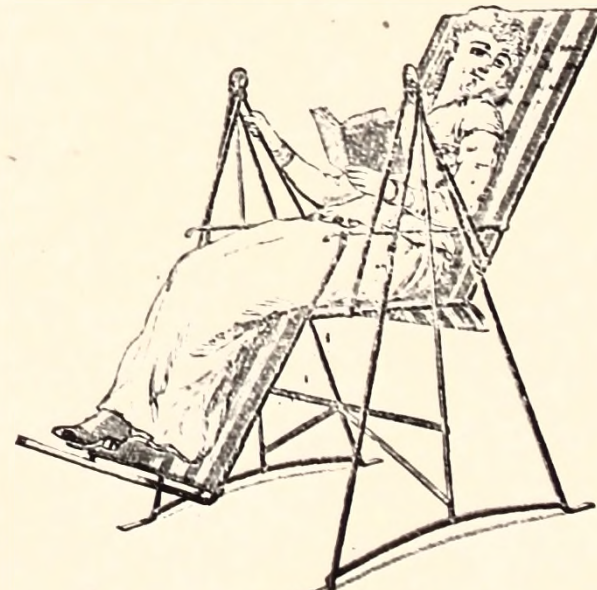
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